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GUIDANCE TO THE UNCERTAIN IN REPLY TO THE JEWS AND THE NAZARENES

هَدَايَةُ الْغَيَّيْمِ

فِي السَّرَدِ عَلَى الْيَهُودِ وَالنَّصَارَةِ

by
Imam Ibn Qayyim al-Jawziah

Translated by
Abdelhay El-Masri

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INTRODUCTION

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah who chose Islam for us a religion, and set out for us the evidence of its veracity a proof manifest, and clarified the path to understand it and believe in it a truth certain. He promised those who do by its statutes and do not outrun its limits a great recompense, and kept for those who stay faithful to it a generous provision and an eminent attainment. He decreed on us to submit to its teachings and obey its rules; to hold firmly to its foundations and pillars, refrain from wrongdoing by keeping close observance to its tenets and principles for it is the religion He set up and approved for His prophets, messengers, and the angels praising his Holiness. It is through it that the faithful find True Guidance, and all the prophets and the messengers were called to believe in it:

﴿Do they seek for other than the religion of God? while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they All be brought back﴾ (al-Imran: 83)

﴿أَفَنَسِيءَ دِينِ اللَّهِ يَبْغُوتُ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ (آل عمران: ٨٣)

Among the former or the latter generations no other religion is accepted from anyone:

﴿If anyone desires a religion other than Islam (submission to God) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who lost (Allspiritual good)﴾ (al-Imran: 85)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (آل عمران: ٨٥)

He bore witness to it before mankind did, that it is the True Belief

He commanded and appraised, and named its followers and what the wombs bear by it. God the Most High said:

﴿There is no god but He: that is the witness of God, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, The Exalted in power The Wise * The Religion before God is Islam (submission to His Will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them, but if any denies the signs of God, God is swift in calling to account﴾ (al-Imran: 18-19)

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْعَلِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ
مَا جَاءَهُمُ بِالْبَيِّنَاتِ بَيْنَهُمْ وَمَنْ يَكْفُرْ بِبَيِّنَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾﴾ (آل
عمران: ١٨ - ١٩)

He made its followers witnesses before all people on Judgement Day, and that is by what He bestowed on them of correctness in their sayings, deeds, guidance, intentions, and belief. Who are worthier than they for this testimonial task in this erstwhile account!:

﴿It is He who created for you (the faculties of) hearing, sight, feeling and understanding: Little thanks it is ye give!﴾ (al-Mu'menoon: 78)

﴿وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾﴾ (المؤمنون: ٧٨)

﴿Who can be better in religion than one who submits his whole self to God, does good, and follows the religion of Abraham the true in faith? for God did take Abraham for a friend.﴾ (al-Nisa'a: 125)

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ
إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾﴾ (النساء: ١٢٥)

How could not a person with a minimal reasoning ability he can rely on distinguish between a religion whose foundations are set universal and whose structure is raised on the worship of the Most Gracious: -that is doing sincerely what He likes, and approves His commandments both secretly and openly, treating His creation following His ordainment of justice and benevolence with his choice in obeying Him instead of surrendering to the Devil and a religion whose structure is founded on the precept of shaky mud on the verge of collapsing and dragging with it its owner in the fire!. It leads to fire because it is founded on the worship of fire, on enjoining partners between the Most Gracious and Satan, between Him and idols.

Or a religion whose structure is founded on the worship of crosses and pictures on the ceilings and walls, proclaiming that the Lord descended from the chair of His Glory and became attached to the inside of a woman's womb, and dwelled in there for a period of time amidst the location where the sexual organs join. Then He came out as suckling, growing up gradually, crying, eating, drinking, urinating, sleeping, and playing with other children. Then He was enrolled in maktab (Scripture school) among Jewish children learning what a man should learn; thereto, His foreskin was cut off during circumcision. Then He allowed the Jews to expel and chase Him from one place to another. Then they arrested Him and inflicted upon Him all sorts of humiliation and disgrace: they tied around His head one of the most gruesome wreathes of thorns, and made him ride on a cane neither a bridle to it nor a saddle. Then they led Him to the wooden cross, face spat on, surrounded by them from all directions. Then they crucified Him on that vehicle of torture that makes the hearts jump and the bodies shudder from looking at it. Then His hands and legs were rope-tightened, and hammered by those nails that break the bones and tear out the muscles while He was imploring: «O you people, have mercy on me! », and none of them would respond to His agonizing pleas. And yet He is the ruler of the world above and the world below, to whom everything in heavens and on earth addresses his pleas everyday. And then He is in control of all matters!?

Then He died and was buried deep in the belly of the earth under the heavy muteness of solid rocks and slates of flint stones. Then He rose from the grave and ascended to His Throne, and yet He is the one who created all the worlds after all what befell Him!?

How could one account for branches ramifying from crooked roots and upon of which a structure is built!? Or how could one account for a religion whose structure is founded on the worship of hand-chiseled god made to the likeness of some ideas taken from all sorts of species on earth, different in kinds, classes, and colours, carved accordingly and then submitting to Him, pleading, prostrating, chins touching the floor!? He who follows the religion of such a god is not a believer in the True God, His Angels, His Books, and His Messengers. He is not a believer in having an audience before Him on the Day where the wrongdoers are judged to the measure of their mischief, and the welldoers are rewarded generously. Or compare the religion of the people who angered God (Jews) who

fleeced themselves away from the acceptance of God like a snake shedding its skin. They brought upon themselves resentment, shame, and humiliation. They disregarded the tenets of the Torah and cast them off behind their backs. By what they sold them for, they bought what is worth of a petty price. Fortune abandoned them, defeat befriended them, for they chose loyalty to the *Shaytan* (Satan) over the loyalty to God, His angels, messengers, prophets, and followers.

Or compare a religion whose structure is founded on the belief that the Lord of the Worlds is an abstract concept existing only in the imaginations of the mind and not in actual existence of reality, neither inside the world nor outside it, neither connected to it nor disconnected from it, neither parallel nor similar to it. He does not hear, see, or know anything about anything, and things in existence do not run according to His Will or run to please Him. He is lifeless, powerless, has no will or choice, and that He did not create the heaven and the earth in six days nor did the heavens and the earth take shape on the model of His existence, He did not create them from nothing. He has no power to demolish them to naught, and He did not send down a book upon any human being, nor did He send a messenger to any people. He did not legislate a law for us to follow, nor did He send a messenger to any people, nor did He send a messenger to lead us. There is no life after death, no Day of Judgement, no Hell, and no Paradise; all but it is nine orbits, ten minds, four positions of rotating orbits, moving stars, wombs giving birth, and earth swallowing them:

And they say:

◀what is there is but our life in this world? we shall die and we live and nothing but time can destroy us. But of that they have no knowledge: they merely conjecture ▶ (al-Jatheya: 24)

﴿مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾ (الجمانية: ٢٤)

I testify that there is no god but the one God. There is no partner to Him, no peer, no rival, no female associate, has begotten no son, has no equal: sublime He is above the distorted fabrications of the abrogators and the misgivings of the falsifiers. Hallowed be He above the unbelief of those who enjoin partners with God (polytheists) and the fallacies of the atheists. Those who equate other gods with Him have lied and wandered in their misjudgment far beyond measure. They have manifestly missed the point to a great extent. And I testify

that Muhammad is His servant and Messenger and the trustee to His Revelation, His ambassador between Him and His worshippers to mankind. He sent him to teach (humanity) the most righteous path, the best code of rules and laws, the most evident testament, the most lucid line of reasoning, the most manifest proof to all the world: mankind, jinn, Arabs and non - Arabs,, city dwellers and Bedouins. His coming was foretold in the former books and was foretold by the previous messengers. His name was mentioned through the ages in remote villages and in cities, and in bygone nations. To his prophethood many signs were given. From the time of Adam, the Father of mankind, to the time of Jesus, the son of man. Every time a messenger arose he took upon himself the solemn oath to believe in him and in the signs of his prophethood till the line of the prophethood reached the one who spoke to God Most Gracious: Moses, the son of Imran, who proclaimed his prophethood in public for all the world to see, and among the people of Israel heralding that: "God has come from the Mount of Sinai, and His Light Shone from Sa'eer, and He proclaimed Himself from the mountains of Faraan. There after, till the coming of the Messiah, the son of Mary, the worshipper of God, His Messenger, His spirit, and His word which He bestowed on Mary. He heralded his prophethood in an unprecedented affirmation. He rose amidst the people of Israel a truthful guide; but they were not in the habit of liking guides! He said:

﴿And remember, Jesus the son of Mary, said: O children of Israel! I am the apostle of God (sent) to you, confirming the law (which came) before me. And giving glad tidings of an apostle to come after me, whose name shall be Ahmad But when he came to them with clear signs they said: this is evident sorcery!﴾ (al-Saff: 6)

﴿وَرَادَ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِلَى رَسُولِ اللَّهِ إِنَّكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنَ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾ (الصف: ٦)

Behold!, the Messiah's herald was heard by the Bedouins and the city dwellers, and the true believers responded to him, and the evidence of God stood over and against the deniers and the unbelievers. God is Great, indeed God is greater than what the abnegators hold on to, and what the liars describe Him with, and what the repudiators and the prevaricators attribute to Him. Then (Jesus) said:

«I testify that there is no god but God, One God, no partners to

Him, no rival, no equal, no associate, no begotten son, He is the One and Only, the Eternal Absolute. He begets not, nor is He begotten, and there is none like unto Him.»

Then he raised up his voice bearing testimony to his brother in prophethood and the worthiest of men to succeed him, and that his successor is the archon of the world and the spirit of Truth who does not speak on his own authority; but speaks what is revealed to him, and tells mankind about all that God has prepared for them. He will lead them to the Truth and tell them of future events, and bring to them the Interpretation. He will reprehend the world of sin and deliver them from the hand of the Shaytan (Satan). The doctrine he will be teaching and his authority will last till the end of time. In his testimony the Messiah proclaimed his name, attributes, traits, and footsteps, in a description so vivid that the listeners would seem to be seeing him in person in front of their eyes. Then he (Jesus) called for prayer behind the Imam (leader) the, Messenger of God and the headmaster of the sons of Adam. He called them to hark to accomplishment by joining the brotherhood of his followers. He stood up, took lead of the congregation and said:

«I would not go away and leave you like orphans. I will come back and pray behind this Imam. This is my entrustment to you, if you keep it, the blessing of God will stay with you till the last days».

May God bless him for being such an advisor who foretold the coming of his brother in prophethood (Muhammad), (*Peace be upon both of them*). His brother in prophethood (Muhammad), believed in him and confirmed his prophethood. He ennobled him against what his cursed enemies said about him and his mother; cursed because of their lies, falsehood, and prevarication. He exalted his God, his Creator and Consignor against what the Trinitarians, the Cross worshippers, said about him, and against the traits of imperfection, shame, and contempt they attributed to him.

Thereafter, God, -Lofty be His praises, Hallowed be His Names, Glorified be His Name, Sublime be His Deeds, made Islam a shield for him who seeks shelter in it, and a paradise for him who holds firmly to its tenets, hold on to them tightly by the grip of his teeth and never let go. It is the safeguarded precinct for him who embraces it and where in doing so he becomes one of the brethren who live in peace and safety. It is the stronghold for him who seeks shelter in it and becomes one of the achievers. But he who falls short from embracing it will become one of the losers. No other religion is

accepted from anyone even if the seeker of this other religion exhausts all of his efforts and resources in it. As such, God made it clear and beyond any disputation that Islam is above all other religions. Thereafter, it covered the earth from East to West, and extended like the spreading of sunshine in the lands. It reached where the night and the day ceased and failed to reach. And the Islamic call took an eminent place and soared high and elevated, its roots strong and deep, and its branches high in the sky. All other religions dwindled in front of it, and many nations succumbed to it, submitted, humbled and acquiesced. And the caller cheered loud by its tenets and symbols in the wide ambiance of the sky between the East and the West:

«I profess that there is no god but God, One God. There is no partner to Him, and I attest that Muhammad is his devout servant and messenger».

Thus, the promise of the Evil One proved its falsehood, idolatry shrank, fire worship contracted, the Trinitarians, the worshippers of the crosses, fell into self-effacement, the people who incurred the wrath of God dispersed on the surface of the earth like the dispersion of the clouds all over the world, and the word of Islam became the highest. It established itself a perfect ideal in the heart of the people. Its proofs and reasons stood out all over the nations from the beginning to the end. Its status culminated to the highest possible eminence and provided its state and the chosen ones with helpers and defenders who spread its banners and tenets, and safeguarded its roots and statutes from alterations and adulterations. They delivered the message of Islam to their contemporaries as authentic as it was delivered to them by their predecessors from the source, including all that is enjoined as lawful. They held its tenets in high esteem, taught its laws and rules, and contested its opponents with reason and proofs:

«On their faces are their marks, (being) the traces of their prostration, this is their similitude in the Torah; and their similitude in the Gospel is: like the seed which sends forth its blades, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sower with wonder and delight. As a result it fills the unbelievers with rage at them» (al-Fat-h29)

﴿سَيَمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُ فِي الْإِنْجِيلِ كَرَجٍ أَخْرَجَ سَطْعَهُ فَتَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَصَيِّطَ بِهِمْ الْكَافِرَاتُ﴾ (الفتح: ٢٩)

Because its construction is founded on the fear of God, Islam rose high where the construction of other religions is founded on the edge of a mud hill sliding and falling apart. Praise be to God who elevated its standing, heightened its word, ennobled its status, humbled its opponents and those who kept persistent against it, repressed those who hated it and antagonized it, and stamped them as the most harmful and useless of four-legged creatures. If they dare to do against it, He prepared for them the most grievous of punishments, and judged them as being more astray in their mindlessness than camels, cattle, and sheep, because they exchanged the message of Oneness of God by joining partners to Him. They exchanged true guidance for misguidance, and rejected the message of Islam and accepted a false belief. God, praised be He, ordained for those who are deep-rooted in justifying and defending unfaith, and for their followers a severe punishment which the people endowed with good reason attest to its validity and fairness.

◀In whispers will they consult each other: ye tarried not longer than ten (days) * We know best what they will say, when their leader most eminent in conduct will say: ye tarried not longer than a day! * They ask thee concerning the mountains; say my Lord will uproot them and scatter them as dust * He will leave them as plains smooth and level ▶
(Taha: 103 - 106)

يَسْخَفُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿١٠٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَتَسْتَأْذِنُكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا
صَفْصَفًا ﴿١٠٦﴾ (طه: ١٠٣ - ١٠٦)

CHAPTER ONE

(WARNING TO THOSE WHO VIOLATE THE LIMITS OF ISLAM)

Who does he turn to he who turns away from professing the Oneness of God and from obeying Him, he who did not raise up his head yet in doing what He ordained and called for, he who belied His apostle, who declined from following him, who diverted himself from his teachings, who disconnected himself from his tradition, who followed a way different from his *sunna* and did not hold firm to his convention, he who gave himself access to ingrained ignorance in his soul, to whims and stubbornness in his heart, to denial and rejection of faith in his chest, to disobedience and dissent in the deepest of his feelings?!. He who does, he would have met God's tidings with falsification, His commandments with rebellion, His prohibitions as permissions. He would have brought God's anger upon himself while he is pleased; pleased that God is angry at him. He would have loved what God abhors and abhorred what God loves. He would have befriended those who contest God and contested those who befriend Him. He would have advocated against what pleases Him like reprimanding a servant of God for praying. He would be like someone who:

﴿Then scest thou such a one as takes as his god his own vain desire? God has, knowing (him as such) left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after God (has withdrawn Guidance)?﴾ (al-Jathiah: 23)

﴿أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَلَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ﴾ (الجاثية : ٢٣)

God, then, has deafened, muted and blinded him. He is lifeless in both abodes, on earth and in the Hereafter, and deprived of both kinds of happiness. He would have the disgrace of this deserved world and the penalty of the Hereafter. He would have sold out the profitable deal for the losing one. His heart would have been closed toward His God and toward the way that leads to paradise. The

blessing of God and the closeness to Him are then closed against him. He would be the supporter of the Evil One and an enemy to the Most Gracious. He would be an ally to Faith rejection, to deviation from the Right path and to disobedience. The Muslims Submitted to God a Lord, accepted Islam a religion and Muhammad, a messenger of God; but the illusioned abandoners accepted the Cross and idols as gods, Trinitarianism a faith, rejection a religion and the path of misguidance and indignation, a direction. He is most disobedient to the Creator and, as such, can attain no measure of happiness without obeying Him , and he is most compliant to that which is created , wasting and exhausting his life and the promise of the after-life in submitting to" the created " instead of the Creator.

When he is asked in his grave: «who is your lord?, what is your religion? who is your prophet?» he would say: «ha.. ha.. I do not know!». then it will be said to him: «you did not know, you did not recite (the Qur'an), on this you lived, on this you died on this you shall be raised by the Will of God». Then his grave will turn on him, close up on him like the blade of a spear snuggled down tightly to its shaft till the hours of Reckoning. When what the graves hold inside are called upon and scatter, and what is in the hearts is collected, and all the people arise to the Lord of the Worlds, and the Caller calls out saying:

﴿And o ye in sin! get ye apart this day!﴾ (ya-seen: 59)

﴿وَأَنفِرُوا أَيُّهَا الْمُجْرِمُونَ﴾ (يس: ٥٩)

Then, every worshipper will be asked to stand up in front of the god he worshipped and adored, and the Lord Most Sublime will say and all the creatures will be listening to Him: «It is not just fair on my behalf to endorse every human being to the god he patronized on earth!». Therein, the polytheist will realize the falsehood of what he believed in, and comprehend the recompense he had earned. The rejecters of the True faith know that they did not live loyal servants to God, for God's loyal servants are those who fear Him:

﴿And say: Work (rightcousness); soon will God observe your work, and His Apostle, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: Then will He show you the truth of all that ye did.﴾ (al Taw-bah: 105)

﴿وَقُلْ أَعْمَلُوا بِمَا أَمَرَ اللَّهُ عَلَيْكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنشَأُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾ (التوبة: ١٠٥)

(THE NATIONS BEFORE THE MISSION)

When God sent Muhammad (*peace be upon him*) the people on earth were of two groups: the people of the Book, and the pretenders of Faith (the hypocrites) who followed no Book. The people of the Book are of two kinds: the cursed ones, and those who went astray (strayers). The people who angered God are the Jews: the people of lies and falsifications, of perfidy, deception, and chicanery, the murderers of the prophets, the people of usury, and they are the most malicious of all people in intentions, the worst in temperament, the farthest to mercy, and the closest to vengeance. Hatred is their nature, enmity and bitterness are their habits: habits of machination, lies, and trickery. They consider those who disagree with them in their rejection of Faith and in their belying of the prophets as undeserving and forbidden from having rights. They do not expect to find in a true believer a shred of trustworthiness, neither do they consider those who agree with them as worthy of right or pity, nor those who have something to share with them as worthy of fairness and equity, or those who mix with them as reliable and untreacherous, or those who give service to them as worthy to give advice. In their midst, the most wicked is the wisest, the shrewdest is the most deceitful, the level-headed, who is never found among them, is not a true Jew. Among all people, they are the shortest in patience, the most excessive in wrongdoing to their families at home, the most unmindful for cleanliness at home, the most vicious in disposition. Greeting them is maledictive, meeting them is ominous, for their slogan is indignation and their attire in rancour.

The second kind (The Trinitarians) are the people who went astray. They are the worshippers of the Cross. They blasphemed against God in an unprecedented way, and refused to admit that He is the One and Only, the Eternal Absolute, who begets not, nor is He begotten and there is none like unto Him. They did not conceive God as the Greatest of all things, but instead, they said about Him what:

﴿At it, the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin﴾ (Mariam: 90)

﴿نَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَخِزْرُ الْجِبَالِ هَذَا﴾ (مریم: ٩٠)

Say whatever you wish to say about a sect the cornerstone of whose tenets is that God is a part of three, Mary is His companion, and the Messiah, His son! And that He descended from the Throne of His Magnificence and joined Himself to the womb of His

companion. Needless to repeat the known events that allegedly took place, till he was crucified, died and buried. The belief of this sect is the worship of the crosses and the appeal to the pictures engraved and painted in red and yellow on the walls. In their prayer they say:

«Mother of God, provide us with our sustenance ,forgive us and have mercy on us!»

Their religion is drinking wine, eating pork, abandoning circumcision, indulgence in adoring unclean things, permissiveness in eating everything unblessed for human consumption from an elephant to a gnat. To them what is lawful or unlawful is what the priest decides it is, and their religion is what he sanctions, and it is he who forgives sins and salvages them from the chastisement of Hell-fire.

This is the case of those who have a book. As for those who do not, they fall between idolators, fire worshippers, demonolators, and bewildered Sabaists (astrolators). What is common among them is joining partners to God, belying the prophets, abolishing what God revealed and sanctioned, and repudiating the Day of Reckoning and the Resurrection. They do not follow any of God's religions, they do not worship Him with the rest of the worshippers and do not praise His Oneness with the praisers of His Oneness. As for the Magians, they sleep with their mothers daughters and sisters, let alone their maternal aunts. Their religion is fanfaronade and hullabaloo, their food is corpses, their drink is wine, their adored god is Fire, and their patron is the Devil. They are the most wicked of Adams breed in giving, they hold the most mischievous of creeds and the worst of beliefs.

As for the pretenders of belief among the Sabaists, and the atheists among the philosophers, they do not believe in God, His angels, His Books, and the Day of Judgement. Nor do they believe in any principle or a return to God. To them the universe has no commander, forbiddor, sender of prophets and Books, rewarder of the good-doers and punisher of the wrong-doers. In the account of their jurists there exists only nine orbits, ten minds, four pillars, and a chain arranging the succession of existing things, which is rather a chain for mad people than a plausible arrangement that can stand to reason! In general, among all of these (false) religions, Islam is the only religion accepted by God, of which there is no other religion on earth, and the rest are obscure like a tiny unknown planet behind a shroud of misty clouds. God looked at all the people on earth, Arabs

and non-Arabs, and abhorred them except a number of the people of the Book. In this dreary pitch-darkness, God raised up the sun of the Message like a luminous lantern, and bestowed it on the people of the earth a gift greater than thanks-giving, and the earth shone completely by its light, and this light emanated till it covered all corners and horizons, and the crescent of true Guidance matured to a full moon, and the True Religion of God progressed rapidly. thanks to God who rescued us from the pitches of darkness by sending us Mohammad (*peace be upon him*), and opened the door of True Guidance in front of us till the Day of Judgement, and made us see through His light the strayers from the Right path floundering in their misguidance, wandering about in their inebriety, faltering in their ignorance, and dithering in their uncertainty. They do believe; but in idolatry! they seek a lord other than God. they do know; but only about the perceivable phenomenae of life on earth and they are oblivious about the Hereafter. They do prostrate but to the Cross, to idols and to the sun. They know how to deceive; but they are only deceiving themselves though they do not know it:

◀God did confer a great favour on the believers when He sent among them an apostle from among themselves, rehearsing unto them the signs of God, sanctifying them, and instructing them in scripture and wisdom, while before that they have been in manifest error▶

(al-Imran: 164)

﴿أَوْ لَمَّا أَصَبْتُمْ مَعْصِيَةَ قَدْ أَصَبْتُمْ بِهَا قُلُوبَهُمْ أَنَّ هَذَا قَالَ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (آل عمران : ١٦٤)

◀A similar (favour have ye already received) in that we have sent among you an apostle rehearsing to you Our signs, and sanctifying you, and instructing you in scripture and wisdom and in new knowledge▶

(al-Baqara: 151)

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُؤْمِنُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾ (البقرة : ١٥١)

Praise be to God who enriched us with His Sharia which exhorts wisdom and spiritual growth, and embraces the commands for justice and charity, and prohibits all sinful deeds and reprehensive acts and injustice. Kindness and favours return to God for what He bestowed upon us graciously and for selecting us to be above all nations (being the guardians to His True Religion Islam). To Him we supplicate to inspire us to be grateful and deserving for His blessing,

and to open in front of us the doors for repentance, forgiveness, and a mercy, because the most endeared means to the benevolent is to supplicate to Him through his good deeds and to confess to Him that the whole matter belongs to Him, to His favours and kindness. We return to Him with gratitude for His blessing on us, we return to Him to forgive our sins, ignorance, unjustness, and the excesses we commit in managing our affairs. This is the plea in our hands to gain recompense and be rescued from the most severe penalty. As long as our mistakes are not deliberate, but are mistakes committed in the course of our pious endeavours, the blessing of God will not desert us. However, some of our mistakes may exhaust all of our good deeds and require more devout obedience to God. The recompense may be greater if our intentions and deeds are unsullied and are purely endeavoured out of love for God and according to His commands. The matter is not more than hanging earnestly to the gems of His forgiveness, putting our trust in Him, shielding ourselves from His retribution to protect and guide us, submitting and supplicating to Him imploring for His givings, stretching our lacking hands with humbleness towards Him, asking and admitting our need for Him at all times. He who is given a gust from His abundant Mercy, or receives a glance from His Compassion, would spring alive from among the dead, and would be engulfed from every direction with plenty of bounties, and all the armies of worries, heart-breaks and sorrows would retreat being defeated away from him. O God! if once in a life time You glance at me with mercy I will live forever happy.

***(One of the duties toward God is to parry those
who disparage the apostle)***

Some of the duties toward God is to parry those who disparage His Book, His Apostle, and His Religion, and to contend against them with reason and evidence, with heart and inspiration, with a sword or a spear (if they resort to similar means). No one would have faith as little as a grain of mustard if he relinquishes this duty. It came to us that some questions asked by some of the non-Muslims were not answered satisfyingly, and the Muslims failed to find the suitable remedy for the malady. They thought that answering by hitting back cruciatingly would generate the answer that would resolve the matter once for good. But the Faith rejecters said: «our companions were right when they said that Islam advanced by the sword not by the

Book». Both parties dispersed in disagreement: one as a striker, and the other being struck, and the grounds are lost between the asker, the asked, and what is asked for. A responsible replier would roll up the sleeves of the arm on firm will and stand up on the steady ground of diligence asking God for help to defend His cause and relying on Him to say and do what pleases Him. He should not say what the incapable ignorant had said: «The Faith rejecters can only be treated with the sword and there is no need to reason with them». Such an attitude is an expression of resourcelessness and a resort to escape from the confrontation, incompetence and feebleness. One should follow the bidding of God in debating with the faith rejecters after calling them to embrace Islam. And that is by producing evidences, so that they cannot hide behind the excuse that they were not given proofs:

«That those who died might die after a clear sign (had been given), and those who lived might live after a clear sign (had been given). And verily God is he who heareth and knoweth (all things)» (al-Anfal: 42)

﴿لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾
(الأنفال: ٤٢)

The sword came but to put the proof into effect (to protect its implementation), and the to redress the obdurate opposer (who stands against the right of self-expression and freedom of speech), and a warning to the evading rejecter. God the most sublime said:

«We sent aforetime our apostles with clear signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and we sent down Iron, In which is (material for) mighty war, as well as many benefits for mankind, that God may test who it is that will help. »(al-Hadeed: 25)

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَضُرُّهُ﴾ (الحديد: ٢٥)

The religion of Islam rose through the guiding Book, and was but defended through the sharp sword. The one and refined Revelation was its source, and through its light the cheeks of the seeker glow. It is the cure for the ill of every reasoning man. It is the remedy of the malady of ignorance.

To God I return for good luck, for He opens the doors of the good, and facilitates the means to reach it.

I entitled this book: «Guidance to the uncertain in the Replies to the Jews and Nazarenes» and I divided it into two sections: the first section addresses the issues against Islam, and the second section proves the prophethood of Muhammad (*peace be upon him*) using all kinds of evidences.

God chose Mohammad to be His apostle and entrusted him with a delightful and miraculous book. No boredom makes its way to its reader or ponderer. Is a book rightly fitting for both this world and the Hereafter. It enhances faith and spiritual pleasure. It provides its reader with whatever he wishes to know about the signs of prophethood, proofs of the Message, prophecies of the apostles, about their last one, extraction of his (Mohammad's) undisguised name from their (Jews and Christians) Books, the mentioning of his epithet, attribute and biography in their books. It provides distinction between good and corrupted religions and how their straight forwardness was corrupted. It mentions some of the unseemly accounts of the people of both books (Jews and Christians) and what they are up to! and how they are the most notorious among people in forsaking their apostles, and that the scriptures of their apostles bear witness to their unfaithfulness and their straying from the Right Path. Besides, it gives a truthful account about those who concocted heresies against God. We return to God for help and guidance, for it is enough that He takes our deeds into account, and what a perfect God He is.

The issue of leadership is not the only reason against of which the people of the Book rejected Islam.

It is wrongly related to the Muslims that: «Within the Muslim community it is customary to hear that nothing prevented the people of the Book from embracing Islam other than the issue of leadership and the prohibition of some food».

Those who attributed this to the Muslims are ignorant in both what Muslims have and what the rejecters of Faith have. The Muslims do not say or circulate such remarks in their circle. If this is said by some of their laymen, it does not extend to all of them. Among the people of both books (Jews and Christians), those who refused to embrace Islam are far less than those who embraced it. In fact most of the nations embraced Islam voluntarily, on their own wish and choice and not compulsively or out of necessity. God Most Sublime sent Muhammad (*peace be upon him*) to all the people of the earth who were five kinds: Jews, Nazarenes, Magians, Sabians, and

polytheists. These were the five religion that covered the earth from East to West.

Most of the Jews were in Yemin, Khaybar, Madina and around it. Around the fringes of al-Shaam (Syria), both the Jews and the Nazarenes lived a low life some lived in the land of Faris (Persia) and were undermined by the Magians (Majoos). A group of them lived in the lands of the Arabs, but most of them lived in Madina and Khaybar. God, praised be His Name, had dispersed them on the surface of the earth a shattered people (Diaspora), He deprived them from their possessions and pride. The Nazarenes were all over the places on earth: all the inhabitants of al-Shaam were Nazarenes, most of the people in the land of al-Maghrib were Nazarenes as well as the people in the land of Egypt, Habasha, Noobah, the Island, the land of al-Mosul, and others. The Magians were the people of the kingdom of Faris and the lands under its rule. The Sabians were the people of Harran and many of them lived in the land of the Romaeans. The Arab peninsula, the land of India, and the land of the Turks and its neighbouring territories were all polytheists. The religions of the people of the earth are all included in these five religions. Islam does not recognize any one of them for they are all religions which serve Satan as Ibn Abbas (May God be pleased with him) and others said: «Religions are six in numbers: one is for the Most Gracious, and five are for the Shaytan» (Satan). These six religions are mentioned in a definite verse in the saying of the Most Sublime:

«Those who believed (In the Qur'an) Those who follow the Jewish Scripture, and the Sabians, Christians, Magians, and polytheists, God will Judge them on the Day of Judgement: For God is witness of all things» (al-Hajj: 17)

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالنُّصَرَى الَّذِينَ أَسْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ (الحج: ١٧)

When God sent His Apostle (*peace be upon him*), most of the followers of these religions responded to him and to his successors, voluntarily and willingly. Nobody was compelled to do so. The Apostle fought only those who fought and waged war against him. He did not fight those who made peace with him, neither did he fight those who were under the pledge of truce. He was obeying the bidding of God Most Sublime where He said:

«Let there be no compulsion in Religion: Truth stands out clear

from error: whoever rejects Evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks, and God heareth and knoweth all things ﴿al-Baqara: 256﴾

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ

أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (البقرة: ٢٥٦)

The Apostle did not compel anyone to adopt Islam. The above-quoted verse from the Qur'an negates compulsion in the sense of prohibition that is: do not compel a soul to embrace the Religion. This verse (sura) was revealed to admonish some of the men among the Companions whose children embraced Judaism and Christianity before the advent of Islam, and where with the advent of Islam, their fathers embraced the religion of Muhammad and attempted to compel their children to follow their lead. God Most Exalted prohibited the fathers from resorting to compulsion to inspire their children to embrace Islam out of their choice. Actually, the verse in general implies a measure of concern to every rejecter of Faith. And this is contrary to the opinion that tributes (Jizyah) should be collected from non-Muslims in exchange for not being compelled to embrace Islam. The fact is that either they choose to embrace the religion or they contribute by paying a nominal poll-tax. This is the way practiced by the people of Iraq and Madina, though they excluded some pagans from paying the poll-tax. To him who ponders over the biography of the Prophet (*peace be upon him*) it becomes clear that he did not compel anyone to embrace his religion, and that he only fought those who fought him. He did not fight those who made truce with him as long as they kept and honoured the truce. He never broke a promise, for God Most High bid him to fulfil his promises to them as long as they kept theirs. A propos, God Most Exalted said:

﴿How can there be a league before God and His apostle, with the pagans, except those with whom ye made a treaty near the Sacred Mosque? As long as these stand true to you, stand ye true to them for God doth love the righteous﴾ (al-Tawbah: 7)

﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ

الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (التوبة: ٧)

When he came to Madina, he made peace with the Jews and approved the true teachings of their religion but they fought against him and broke their pledges and started a war. He fought back,

forgave them, released some, and killed some. Likewise, when the Prophet Muhammad made truce with (the tribe of) Quraysh holding for ten years, he did not start any fight with them; but when they violated the mutual agreement and raised arms against him, he fought back, and this time he raided them in their own territories: where before, when they marshalled their men and marched towards him (like in the battle of Uhod, the battle of al-Khandaq, and the battle of Badr), he stopped the fight when they retreated and went off. The point is that he did not compel anyone at all to embrace his religion; but people embraced his religion voluntarily and willingly. When most of the people on earth realized the True Guidance, and that he is genuinely the Apostle of God, they embraced his call. An example to that is the people of Yemen. He said to him (his envoy to them):

«You are going to a people of a book; let the first thing you call them for be the profession that there is no god but God».

The Hadith mentions that they all embraced Islam expecting no personal gain or favours and without fear. Another example is that among the Jews of Madina, those who embraced Islam and they were many beside Abdullah bin sallam, and they are mentioned in the biographies and the books of Conquests-, they did so not for earthly gain and favours and not out of fear of the sword; but they embraced Islam at a time when the Muslims were in need and their enemies were numerous, and because most of the people of the world were in fight with them, though without a whip or a hanging rope. They endured the hostilities their relatives raged against them, and the hardships in depriving them from everything that could benefit them both money-wise and health-wise, at a time where the Muslims were still in the nesting stage of valour and were short of resources. A Jew, convert to Islam, would alienate himself from his parents, his household, and his tribe, and give the world away for the sake of Islam and not for affluence or money. On the contrary, he would relinquish chieftainship and money, endure mischief of the infidels: their beatings, cursing, and other ways of their misdeeds without letting their evil ward him off his new religion. Many of the bishops, monks, clergymen, and others chose unbelief at a time where most of the people of their congregations had chosen to embrace Islam, and what was left compared to those who embraced Islam is only little. Take for example the Nazarenes of al-Shaam (Syria) most of them embraced Islam and blended in the community. Then came a time

when non-Muslims there became like a black hair on a white ox. So were the Magians; they were a populous nation, only God knows their numbers. They flocked embracing Islam except a few, and their land became the land of Islam. He who did not embrace Islam among them had to pay the Jizyah (poll-tax) and was humbled. So were the Jews; most of them embraced Islam and the rest became little bands dispersed in the lands.

The saying of an ignorant person that these two nations, only God can keep count of their numbers, rejected Muhammad (*peace be upon him*) is an obvious lie and a manifest slander. Even if all of them had banded together in choosing unbelief, they would have been similar to the people of Noah who lived among them for nine hundred and fifty years invoking them to believe in God, and showing them enough signs to prove God's testimony over them, but they were consistent in their unbelief except a few and they were many times more than these two unbelieving nations: the people who angered God (the Jews), and the misguided people. Again, the people of Ad, known to be a great and wise nation, banded together in unbelief and they were eradicated with inflicted suffering. The people of Thamud all banded together against belief after they saw the great sign which was more than enough to make all mankind believe. Nevertheless, they chose unbelief over belief as God Most Exalted said:

﴿As to Thamud we gave them guidance, but they preferred blindness (of heart) to guidance: so the stunning punishment of humiliation seized them because of what they had earned, but we delivered those who believed and practised righteousness﴾ (Fussilat: 17 - 18)

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاصِقَةٌ الْعَذَابِ الْهَوْنِ يَمَّا كَانُوا
يَكْسِبُونَ ﴿١٧﴾ وَجَعَلْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾﴾ (فصلت: ١٧ - ١٨)

﴿(Remember also) the Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): The Evil One made their deed alluring to them, and kept them back from the path, though they were gifted with intelligence skill﴾ (Ankabut: 38)

﴿وَنُرِيدُ أَنْ نَمُنَّ بِمَا نَعْبُدُ وَأَنَّ الْمَلَائِكَةَ تَهْتَأُونَ ﴿٣٨﴾﴾ (العنكبوت: ٣٨)

These were two great nations, two of the biggest of all nations, who had banded together in unbelief deliberately. There is nothing

novel in seeing the wrathful and the misguided nations banding together in unbelief. Here are the people of Pharaoh, they were as numerous, and they too conglomerated in abjuring Moses' prophethood despite the revelation of the marvelous signs, one after the other. No one among them believed except one man who kept his belief secret. It can also be said to the Nazarenes: Here are the Jews during the time of the Messiah; they were so numerous to the point that they filled the lands of al-Shaam as the Most Sublime said:

﴿And we made a people, considered weak (and of on account) inheritors of lands in both East and West, lands whereon we sent down our blessings. The fair promise of thy Lord was fulfilled for the children of Israel, because they had patience and constancy, and we leveled to the ground the great work and fine buildings which Pharaoh and his people erected (with such pride)﴾ (al A'araaf: 137)

﴿وَأَوْزَنَّا الْقَوْمَ الَّذِينَ كَانُوا يَسْتَضِعُّونَ مَشْرِيقَ الْأَرْضِ وَمَنْعَرِبَهَا إِلَىٰ بَرْكَنَّا فِيهَا وَنَمَتْ
كَلِمَتَ رَبِّكَ الْحَقُّ عَلَىٰ بَنِي إِسْرَءِيلَ يَمَّا صَبَّوْا وَدَمَّرْنَا مَا كَانَتْ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ
وَمَا كَانُوا يَعْرِشُونَ﴾ (الأعراف: ١٣٧)

And they all stuck together in belying the Messiah and abjuring his prophethood though there were among them scribes, worshippers, and scholars! Only the disciples believed him. If the Jews gave themselves liberty to band together in abjuring the prophethood of the Messiah and in rejecting him at a time where there were among them learned scribes, worshippers, and ascetics, and where the signs of his genuine prophethood came as obvious as the sun, it is not expected from them to restrict themselves in accepting the prophethood of Muhammad (*peace be upon him*). The same applies to the misguided nation who are more astray than a herd of lost livestock. And these are the Nazarenes who are not expected to be better than their predecessors.

The alleged shortcoming raised by the above-mentioned questioner can also be raised, part and parcel, against every apostle belied by any nation. The correct perspective of this questioner, is therefore, contained in the opinion of all of these nations who disbelieved all of the apostles. If he could have said that the apostles are in the right, and all of these nations- despite their numerousness and the abundance of learned men among them-are in the wrong, then it stands to reason that the disbelievers in Muhammad (*peace be upon him*), who are in fact the minorities, and those who are most

humbled and the most despicable of all sects are in the wrong. This would have been more responsible and closer to the truth. If one looks objectively at any one of these nations he would find that the believers in Muhammad's prophethood form the majority, and the disbelievers and the despicable among them form the minorities. One should not forget that the terrain of Islam expanded all over the world because these nations adopted his religion and believed in his message. Those who did not were only few. Where do the Nazarenes of today stand, who disbelieved in Muhammad's message, from the bygone Nazarenes, who lived before his coming?

So are the Jews, the Magians, and the Sabians. There is no comparison between the disbelievers in his message after he was commissioned his message, to the multitudes of these nations before the delegation of his message. God Most Exalted has already told us about the nations who ganged up in disbelieving the apostles, and how He destroyed them. He Most Exalted said:

◀Then sent We our apostles in succession: every time there came to a people their apostle, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): so away with a people that will not believe ▶ (al Mu'emnoon: 44)

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾﴾ (المؤمنون: ٤٤)

◀Similarly, no apostle came to the peoples before them, but they said (of him) in like manner, A sorcerer, or one possessed * Is this the legacy they have transmitted, one to another? nay, they are themselves a people transgressing beyond bounds ▶ (al Zareyat: 52 - 53)

﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ أَنَوَاصِرُ يَدِي بَلْ هُمْ قَوْمٌ طَآغُوتٌ ﴿٥٣﴾﴾ (الذاريات: ٥٢ - ٥٣)

It is definitely known that God Most sublime did not destroy all of these numerous nations till after the True Guidance was made clear to them and they chose unbelief over it. Had True Guidance not been made clear to them, He would have not destroyed them as He, the Most Sublime said:

◀Nor was thy Lord the one to destroy a population until he had sent to its centre an apostle, rehearsing to them our signs; nor are We going to destroy a population except when its members practice iniquity ▶ (al-Qasas: 59)

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمَمٍ رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾ (القصص: ٥٩)

«Why was there not a single township (among those we warned), which believed, - so its faith should have profited it, - except the people of Jonah?. when they believed, we removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while» (yunus: 98)

﴿لَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُوَسُّوْا لِمَا ءَامَنُوا كُفَفْنَا عَنْهُمْ ءَذَابَ الْآخِرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَنَعْتَنَّمُ إِلَىٰ حِينٍ﴾ (يونس: ٩٨)

That is no faith could have been of help to any people more than the people of Yunus (Jonah). It is categorically known that all the lines of the prophets believed in the forthcoming message of Muhammed bin Abdullah (*peace be upon him*) and the nations who followed him are many times more than these two belying nations: so many folds more that only God can keep count of them. Not a shadow of doubt could have ever entertained the thoughts of a man endowed with a mind as little as the size of a petty grain, that straying from the Right path, that ignorance, allurements, and wickedness are not attributes of those who renounced him and rejected his apostolate. Besides, a man endowed with a mind as little as a grain is in all accounts closer to following him and testifying his apostolate than they. Thereupon, it may be said, in retrospect (that if Muhammad was an impostor), how come then that all of these nations: who only God can keep count of their numbers, who reached every corner on earth, who are of different temperaments, of different purposes and intentions; how come that they all consistently agreed to follow an «impostor» who lies about God and His apostles, who bewilders the minds, makes lawful what God and His apostles ordained unlawful, and makes unlawful what God and His apostles ordained as lawful!??.

It is indisputably known that he who lies to God in the matter of the call of the message is the most wicked of God's creatures, most insolent evil doer and a shameless liar. He who possesses the least capable of minds would find it very hard to doubt that the unanimity of most of these nations to follow this apostle Muhammad (*peace be upon him*) could account to anything other than the Truth of his message. These followers deserted their homelands, abandoned their wealth, antagonized their parents, children, and tribes for the sake of

following him and sacrificing themselves for his cause. One would find it very hard to believe that they did all of that for the cause of an impostor! (an illiterate imposter who could fool most people from all walks of life, learned and laymen alike!). As such, finding excuses to condone the choice of Unbelief by little vagrant bands of these two nations with known ulterior motives, and after Truth was made crystal clear to them, is categorically unbecoming and contradictory if to be applied to the Muslims or contrasted with them since the Muslims overwhelmed the earth from East to West through wisdom and genuineness in all traits of character.

Where do the minds of the calf worshippers (Jews) and the Cross worshippers (Christians) who made out of themselves a laughing stock to all wisemen through the insipid contents of their minds, and by what they attributed to their worshipped idols-stand compared to the minds of the Muslims!?. If the formulated ideas of a nation are considered plausible including those mentioned by the questioner that the Lord of the Worlds and the Creator of heavens and earth descended from His Throne and the Chair of His Magnificence and entered the womb of a woman, in the place of the monthly period and menstrual discharges, for several months, then He came out from the vagina a born child suckling her breast and crying, then He grew up bit by bit eating, drinking, urinating, recovering from illness and sickness, feeling happy one time and distressed another, experiencing pleasure and pain, then he made a plot against His arch enemy, Satan by giving Himself away to his enemies, the Jews, who arrested him and drove Him to two slabs of wood to crucify Him on them. Then they brought Him closer to the two slabs of wood, put a wreath of thorn on His head and started to beat Him long and painfully Then they carried Him to the Cross, nailed His hands and feet, positioned Him between two robbers; and yet He is the one who chose it all to make *Iblis* swallow His plot for the salvation of Adam and all the apostles from the Devils prison; He offered Himself a sacrifice so that they can be saved from *Iblis*, prison!. If the concurrence of this notion about their idol and god is plausible keeping in mind that there are among them bishops, monks, priests, ascetics, worshippers, and jurisprudents, you name it! what one would say when one of their most skillful experts said:

«The hand that created Adam is the same hand that had nails driven through it on the Cross».

How could not be plausible for them then to gang up in their

transgression against those who uncovered their lies, charged them with Unbelief, digression from the Right path, and proclaimed, secretly and openly, their lying against God, their most abhorrent blasphemies against Him, their lies about the Messiah and their adulteration to his true religion; those who antagonized them, fought against them, and, last but not least, acquitted the Messiah from them and acquitted them from the Messiah, and spread the news that they are the sustaining ballast of Hellfire?. This is one of their main reasons why they chose unbelief over belief. Therefore, their saying that the Muslims say that nothing prevented them from embracing Islam other than the issue of chieftainship and the prohibition of some kinds of food are only some of the reasons that warded them off from embracing Islam. We have contested against them, alongside with others, and when some of them realized the corrupt corpus of what they are holding to (they came up with a new excuse), they said:

«If we had embraced Islam we would have been the lowest in status among the Muslims, ignored and unattended to; where at present we have control over their monies and positions, and in their midst, we enjoy the highest of dignified standings».

Did anything else prevent the Pharaoh and his people from following Moses other than that?!

CHAPTER TWO

The reasons preventing the acceptance of the Truth. 2 recognition of Abu-Jahl to Muhammad's prophethood.

The reasons standing in the way of accepting the Truth are many and the ignorance in recognizing the Truth is the most predominant reason over most of the souls: for he who has no knowledge of something tends to build up defensive enmity against it and the people. When hate is added to enmity against the same reason that exhorts for the Truth, the level of hostility and jealousy against it becomes even higher. When added to this what the person is familiar with, his upbringing, background, and what his parents whom he likes and regards with high esteem believe in, the apprehension grows up even further. If added to this the person's erroneous impression that the Truth he was called upon to follow stands a barrier between him and his glory, fame, social standing, desires, and self-interest, the apprehension becomes significantly stronger. If added to this the person's fear of the consequences his companions, kinsfolk, and tribe may incur on him and what they may do to his person, to his possessions and social standing like what befell Heraclius the king of the Nazarenes in al-Shaam (Syria) during the time of the Apostles (*peace be upon him*) -, the barrier against accepting the Truth becomes more entangled and more tenacious. Heraclius knew the Truth and was very close to embracing Islam; but his people opposed him and he feared for his life from them: he chose Unbelief over Islam after the Right Guidance was clear to him-we shall mention this story later on in this book by God's Will.

One of the most notorious of these reasons is envy. It is a malady of the soul. The envious sees the envied as being better off than himself and being bestowed with favours beyond anybody's reach. So he presents himself as being led by the envied and as being himself a follower to the envied. Did anything prevent Iblis from prostrating to Adam other than envy!?. When Iblis saw Adam being chosen over him and being granted a status above his; he rebelled against God and chose Unbelief after he was among the angels. It is this same malady that

without any shadow of doubt that he was an apostle of God who came with the clear signs and True Guidance. Out of envy they chose Unbelief and plotted against him maliciously. Mind you! they were people amidst of whom lived rabbis, scholars, ascetics, judges, kings and princes. The Messiah came with the tenets of the Torah in place; he did not come with a different set of rules, and he did not fight them; but he made lawful some of the things which were unlawful to them before as a sign of alleviation; mercy, and charity from God. He came complementing the laws of the Torah; but in spite of that, they chose Unbelief over belief. How could they respond then to a prophet who came with an independent shariah abrogating all other laws, reproaching them for their misdeeds, disclosing their infamous acts, and fighting them back out of their lands, and reciprocating their hostility and wars against him?.

Besides, he won over them, got hold on them, and he and his companions kept gaining victory of belief over Unbelief. And at the same time they were deploring their fortune and the lowliness they ended up to. How could not envy and injustice get hold of their hearts?. Where would their deeds against Muhammad (*peace be upon him*) be placed compared to their deeds against the Messiah??. They dwelled on disbelieving in him after they knew without any shadow of doubt the True Guidance. This reason by itself was enough for them to repudiate the truth; what other response would be expected then if this reason is topped off with losing grip on power and having «someone» making some of the unlawful food lawful!?

Abu-Jahl's nephew, al-Musawwar bin Makhramah, said to his uncle:

«Have you accused Muhammad of lying before he started talking about his mission?»

«Oh my nephew! by God's Name, Muhammad was among us a young man called al-Ameen, (The Honest one), and we know from experience that he never lied» abu-Jahl replied.

«uncle! why do you not follow him then?».

«My nephew! we have been competing and fighting for honour and glory against the clan of Hashim: they banqueted people, we did the same; they boasted by giving gifts, we did the same when everything they did to win edge over us was equaled by us they boasted they had a prophet from their tribe. We failed to equal them in this matter!».

Jahl:

«O Abu al-Hakam! tell me about Muhammad! Is he telling the truth or lying? We are all alone in here, no one from our tribesmen Quraysh can hear us».

«Woe unto you! By the Name of God, Muhammad is truthful. Muhammad never lied; but if the clan of Qusay get away with the banner of victory, win the position of the guardians of the chieftainship, win the rights of drinking water distribution, and the prophethood is coming to a man from their midst; then who would be left for (the tribe of) Quraysh!?».

***The learned men of the Jews knew the Prophet
as they knew their own children.***

As for the Jews, their learned men knew Muhammad as they knew their own children. Ibn-Ishaq said:

«Assim bin Omar bin Qitadah related to me an account attributed to a sheikh from bani-Qurayza (a Jewish tribe); he said: Do you know what was the reason behind Asad and Thalabah, the sons of Sha'abah, and Asad bin Ubayd embracing Islam though they were neither of bani-Qurayza nor of bani- al-Nadheer; but they were above them?»

«I do not know»À replied Assim.

«A Jewish man named ibn- al-Hayban visited us coming from Shaam (Syria) and we hosted him. We had never seen a praying man better than he. He came to us two years before the mission of the Apostle of God (*peace be upon him*). When we ran short of water and rain became scarce, we used to ask ibn-Haybahn to go out and bring us water to drink. He used to say: By the Name of God, I would not do that till you give some charity for your intentions to be blessed. I used to ask him: How much?. He used to say: A little of date fruits and a little of barley. we would give that. He would go out and wait following him, to find water. By the Name of God no sooner than I used to leave his seat then it used to rain and water would fill the gorges of the earth. He did this not only once, not only twice, and not only thrice. When death called on him, we gathered around him and he said: O you people of the Jewish community! do you see why I made me leave the land of wine and leavened bread and come to this land of wretchedness and hunger?»

We said: «you know best». He said: «I came out expecting the

coming of a prophet whose time has come near, this is the land of his migration: follow him and do not be the last to do so. O you the community of the Jews! He will be sent with an enjoinder to spill blood, capture lands and women of those who intend to stand in his way. Do not let this prevent you from following him. Then he died. During the night, when Qurayza was captured, there were three men still lads in their teens, they said: O you people of the Jewish community! by the Name of God, what ibn-Haybahn mentioned to you is true. They questioned the lads and the three lads confirmed the truth of the prophet through the pre-described attributes they verified in him. Then they embraced Islam and left behind them their possessions and kinsfolk».

Ibn-Ishaq said:

Saleh bin Ibraheem bin Abdulrahman bin Awf narrated to me a story attributed to Mahmud bin Lubayd. He said: «there was among us a Jew. One early morning he went out to a gathering of his people bani-al-Shahal and, he mentioned the Resurrection, the Day of Judgement, Paradise, and Hell, the Reckoning, and the Balance. He said: to the idolaters before the coming of the Prophet (*peace be upon him*):- do not you believe in the Resurrection?. They said: Woe unto you! How could it be true that after they die, people will be resurrected to a place with a Paradise and a hell and they will be judged for their deeds!?. He said: yes indeed, by the Name of God, and would my portion of this hell be that if you set your pit on a blazing fire and you push me inside it and cover it over me, I would be rescued from hell on that day. They said: A prophet will be sent from around these lands, and he pointed his hand in the direction of Makka and Yemen. They said: when do we see him?. He looked around and saw me lying down in the courtyard of the front door of my family house chatting. with people. He said: Before this child runs through the rest of his age he will see him. The sooner the day and the night turned over, the quicker God sent His Apostle (*peace be upon him*), and he is alive among us. We believed and trusted him, while he disbelieved in him out of outrage and jealousy. They said: you so-and-so! is the one you are talking about not the same one that had already come!?. He replied: No, he is not the same one.»

Ibn-Ishaq continued:

And Assim bin Omar bin Qitadha narrated to me an account attributed to some chieftain in his tribe that he said: No one among the Arabs knew about the signs of the coming of the Apostle of God

(*peace be upon him*) more than we. There were Jews living with us, and they were people of a book and we were heathen. When we used to irritate them in sensitive issues they hated most, they used to say that an apostle whose time has come has already been sent and that they will follow him and destroy us in the same way the people of Ad and Iram were destroyed. When God Most Exalted Most Glorified, sent His prophet (*peace be upon him*), we, the heathens followed him, and they, a people of a book, disbelieved in him!. Regarding them, God Most Exalted Most Glorified, said:

«And when there comes to them A Book from God, confirming what is with them, although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of God is on those without Faith» (al-Baqara: 89)

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾ (البقرة: ٨٩)

Al-Hakem and others mentioned an account attributed to abi-Nujayh on the authority of All al-Azdi that the Jews used to say: «O God! send us this prophet to judge in between us and the people». And Sa'eed bin jubayr said on the authority of Ibn-Abbas (May God be pleased with both of them): «The Jews of Khaybar were fighting in a battle with the tribe of Ghatafan. In the heat of the battle, the Jews of Khaybar were defeated. They supplicated to God saying: O! God!, we ask you by the truth of Muhammad the illiterate prophet, whom You promised us with, to bring him for us by the end of time and write us victory over them. When they fought again, the Jews invoked the same call to God and they defeated Ghatafan. When the Prophet (*peace be upon him*) was sent they disbelieved in him; God Most Exalted Most Glorified sent down the verse (quoted above)!.»

Al-Hakem and others mentioned that when bani-Nudhayr were evacuated from Madina, Amr bin Sa'd came inspecting their houses and he saw the massive destruction that befell them. He paused and thought and went back looking for bani-Qurayzah. He found them in the synagogue. He blew their trumpet to summon them, and they came out and met with him, Zubayr bin Bata said: «o aba Sa'eed where were you since this morning, we did not see you?- and he used not to part from the synagogue glorifying Judaism-». He said: «Today I have learnt an unforgettable lesson. I have seen our brethren defeated and banished after the glory, endurance, and the

outstanding honour they lived in, and the brilliant minds they enjoyed. They left their wealth behind and some other people put their hands on them. They left humiliated and dishonoured. O' no!, I swear by the Torah! no such humiliating defeat would ever befall a nation and God has a purpose to fulfil in them. Similar defeat befell ibn al-Ashraf (in the apex of his heydays when he felt secure in his house), and ibn Sunaym (the most populous of the Jewish tribes, the best equipped in supplies, arms, and readiness to fight) when the prophet (*peace be upon him*) encircled them, they lost the courage to fight till he ransacked their township and defeated them and gave them the choice to leave Yathrib. O my people! you have seen what you have seen, obey me and let us follow Muhammad. By God, you all certainly know that he is a prophet whose coming was announced by ibn-Hayban and by abu Amr bin Hawwas, and they are the most knowledgeable of the Jews. The prophet who came from Jerusalem (Jesus) proclaimed his coming and enjoined us to follow him. I do enjoin you to follow him». Hearing that, the people were silenced; no one uttered a single word. He repeated the same speech and added more to it. Ibn Hdyban and abu Amr bin Hawwas died on their religion before they got to embrace Islam. We buried them in our graveyard: let us pray to God to engulf their souls with peace». Zubayr bin Baata continued: «I read his attributes in the book of Torah which was revealed to Moses; These attributes which we erased and altered». Ka'b bin Asad said to him: «what prevents you then O you aba-Abdulrahman from following him!?!». «you!». he replied. «Why?! was not the Torah enough to resolve your choice to follow him?» said kab: «But you are the overseer of our trust and affairs, if you follow him we would, if you do not we would not» Zubayr replied. Thereafter, Amr bin Sa'd discussed with k'ab what he and Zubayr argued about. K'ab said: «I have nothing to say to you more than I said to him. My soul does not relish the taste of becoming a subordinate».

It is the same pride that prevented the Pharaoh from following Moses. When the True Guidance became clear to the Pharaoh, he came to terms with himself to follow Moses (*peace be upon him*); but Haman, his minister, said to him: «where you are a worshipped deity do you want to become a subordinate worshipper to a god other than yourself?!». «you are right» the Pharaoh replied.

In an account narrated by Abdullah bin abi Bakr and ascribed to Saffia on the authority of Hayay and ibn-ishaq that Saffia said: «I

was the most beloved child to my father and to my paternal uncle, abi-Yasser. When the Apostle (*peace be upon him*) came to Madina, they both went to visit him and came back home at sunset. I heard my uncle say to my father: Is it he!? By God, yes indeed, my father said. Can you recognize him and confirm your recognition to him?, my uncle asked. Yes, my father replied. What do you find in yourself about him?, my uncle asked. Enmity to him! by God, as long as I stay unchanged. This nation who angered God is known for its hostility to the prophets of the past, and its hostility to their predecessors and to the human race. God has told us about their mischief against Moses, and forbade us to follow their lead».

«O ye who believe, be ye not like those who vexed and insulted Moses, but God cleared him of the (calumnies) they had uttered: and he was honourable in God's sight» (al Ahzab: 69)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا﴾ (الأحزاب: ٦٩)

Their predecessors are the prophets slaughterers. They killed Zacharia and his son Yahya (John) and many more prophets to the extent that they killed seventy prophets in a single day, and then they went trading by the end of the day as normal, without qualms. They ganged up to kill the Messiah and to crucify him; but God safeguarded him from being demeaned by them; He threw his likeness on another man whom they crucified and killed. Many a time they plotted and tried to kill him, and each time God protected him from their mischief. Those who are in the habit of perpetrating similar deeds would not find it a great sin to choose unbelief.

There is nothing surprising in the Nazarenes (Christians)

Rejecting the message of Muhammad after they

Blasphemed against God

I have mentioned before the consent of the stray nation and the worshippers of the Cross to blaspheme against God uttering the most atrocious of blasphemies of all; a falsehood which can be openly abrogated by the facts of reason. If it escaped their minds to see that the centre of their creed is a blasphemy against God, refutable by reason from the first glance, it would not be too much for such fatuous minds to vituperate a mortal chosen and sent by God, and to repudiate his prophethood despite all of the signs and the weight of truth in his genuine message. Let them say against him to the

pleasure of their hearts, for whatever they say against him would not reach the gravity of their conception of the Lord of the Worlds; a conception that made out of them a laughing stock to all of Adams off-spring. They are a nation who agreed that the True God (praised be He) was crucified, slapped on the face, His feet and hand nailed, His head wreathed with a garland of thorns, and was buried under the earth. Then, on the third day, He was resurrected, ascended to heaven, and sat on His throne overseeing the heavens and the earth. It would not be too much for such a nation to stamp, seal, and deliver repudiation to the prophethood of he who came to confute the creed of its people, to abrogate and fight their sacrilegious stance against God, to reveal their deficiencies, declare their unbelief in God and His Apostle, and bear witness to the disavowal and disapproval of the Messiah to them. Then he fought against them, humbled them, chased them out of their lands, imposed tribute on them, and declared them to be among the people of Hell: an everlasting domicile for them, never forgiven, and that they are the worst of livestock in the sight of God.

*Different colours of the insipidity of the
Nazarenes in the matter of the Cross.*

How could it be possible for such a nation to see its detestable rejection of the Truth in God's servant and His Apostle when its followers unanimously agree on the Crucifixion of their Deity!. Then they started to worship the Cross and to glorify it where it would have behooved them better to burn and damn every cross a deity is crucified on. Besides, consider the quandary of their deity's identity: one time they say He is God, another time they say he is God's begotten son, and another time they say he is a part of a trinity!?. Definitely, they have repudiated the Truth of the Creator and have disbelieved in Him in the most abominable way, and have uttered against Him the most wicked of blasphemies. It is not surprising for such a nation to say what it said about the Lord of the earth and the heavens: that He descended from heavens to speak to His subjects in person lest they hold a pretense against Him. To avert this pretense He spoke to them in person so that no one would have any more excuses. To do so He descended from heavens in person, entered and attached Himself to the inside of the abdomen of Mary and took her as a veil, and as such, body-wise, He is created, and soul-wise, He is the Creator. But! He created His body and His mother while His

mother existed before him in *Nasoot* (Human nature), and He existed before her in *lahoot* (Divine nature); but He is the perfect deity, the perfect human being, and through the perfection of His mercy He blessed and praised Himself above His servants in that He accepted to spill his own blood on the Cross instead of theirs. So He let His enemies, the Jews, to get hold of Him in order that His curse and anger at them reach the maximum. Accordingly, they arrested Him, crucified Him, slapped Him, spat on His face, and wreathed His head with a garland of thorns. His spilled blood accumulated in His fingernails for if one single drop would have fallen on the ground, everything on the surface of the earth would have dried out. Light shone in the place of His Crucifixion, and since it was not meant in the Eternal Wisdom that God would avenge His disobedient servant who has Himself the status of God, God (praised be He) decided to do justice to Muhammad who is a son of God, He made it up to the son of man for the sin of Adam by crucifying Jesus who is equal to God in divinity. So He crucified His son who is the God at 9: 00 p.m. On a Friday!. These are their own words taken from their books!!. A nation that conceives deity as such would not find it unscrupulous to describe His Apostle (Muhammad) as a magician, a liar, an impostor, a demon set on to illude the people, and the like.

Some king of India said:

As for the Nazarenes, if their enemies are people of a religion they would try to win over them using their religious laws and rituals and I think that winning over them is best done through reason. As I harbour no intentions to fight against anyone I do exclude the people among all others because they deliberately chose to antagonize reason, set themselves against it with bitter enmity, and delinquently distanced themselves from all most obvious, rightful and intellectual interests of the world. They made themselves believe that the impossible is possible, and built on this falsehood unserviceable canonical laws of no good to any kind of people on earth. On the contrary, these laws seed and breed stupid and ill-thoughts in the minds that believe in them. They corrupted the rightly-guided and turned them to fools making perfection look ugly and the detestable look pretty. This is because they are brought up on the belief at the centre of which looms the most abominable blasphemy against the Creator with attributes different from His unexcelled and unequalled and absolutely perfect attributes. It behoves them to have driven such a barage of insulting attrib-

against a mortal and to have not dwarfed and imperfected the absolute beauty in the absolute attributes of the Creator. If one can tolerate the mischievous deeds of these people at all levels and hold himself back from fighting them; their blasphemies are intolerable and pose more than enough a cause and a duty to fight them as one would get rid of a brute animal harmful and wicked by nature.

What is meant is that those who chose to demean the glorification, the veneration, and the exaltation of the Lord of the Worlds by giving Him blasphemous attributes are the same people who chose to disbelieve and reject His servant and Apostle and to repudiate his prophethood. They chose to worship hand-made pictures drawn on the walls and painted with different colours: red, yellow, and blue. If a dog comes close to the walls, it may happen that it may urinate on these pictures and yet the makers of these pictures would still venerate them, kneel and humble themselves in front of them, weep and ask them forgiveness, mercy, sustenance, blessings, and victory!. These are the people who chose to belie the Seal of the Prophets instead of believing in him and following him. They lifted their patriarchs to the position of infallibility and stipulated on them celibacy deeming it unfitting for them to belie the Seal of the Prophets instead of believing in him and following him. They lifted their Patriarchs to have a partner, a companion, or a son; and yet they gave the same attributes (they condemn in their patriarchs) to the One, the Absolute, and the Eternal. These are the people who denied the prophethood of His servant and the seal of the Prophets.

The prayer of the Nazarenes ridicules the worshipped deity.

They chose a way of prayer during which the most devoted and ascetic among them would consider it no great matter if he happens to have passed urine dripping on his thighs and legs. Then he would take the direction of the East, make the sign of the cross over his face, and worship the crucified deity starting his prayer by saying:

«Our Father in Heavens, hallowed be Thy name, Thy kingdom comes, Thy will is done in Heavens as on earth; give us our daily bread etc.»

Then he would open a conversation with whomever happens to be sitting beside him. And most probably the chat would be about some mundane matters like the price of wine or pork, who won in gambling, what dish he prepared at home, and the like. Or he would

even interrupt his prayer to talk about similar things, and urinate in his seat if he can. Then he would supplicate to the man-made pictures!. Compare this way of prayer to the prayer of a people of a different community among of whom when one prepares himself for prayer, he would have all of his body clean as a start, then would wash clean his hands, arms, and feet, clad himself with clean clothes, and purify his mind, thoughts, and intentions. Then he would take the direction of God's neutral territory and start glorifying, lauding, and praising Him (God) with what befits Him. Then he would elevate his soul higher by entrusting Him with his most inner thoughts and sentiments, praising Him all the way through with the most sublime hymns of praises and glorification, chanting the Oneness of God and returning to Him as the One and Only source to be worshipped and resorted to for help. He would ask Him to show him the way to the True Guidance: the way He chose and sanctioned for those who believe in Him, and not the way of the two nations who brought upon themselves God's wrath: the Jews, and the Nazarenes. Then he would humble himself with might and main, and submit to the worship of the Lord of the Worlds in utmost praise and exultation. Nothing would distract neither his heart nor his face from God. He would not utter a single word to anyone while his heart is fully engaged in prayer to the Lord of the Worlds. Whole-heartedly, he would give himself away to Him, and would not put in front of his sight a man-made picture addressing it with pleas and obsecration. Those who chose the former prayer which in fact derides the Deity - they chose a prayer no true believer accepts upon himself to adopt in addressing God; neither does God accept it. If this former way of praying was shown to anyone with the pettiest measure of reason in his head and, compared to the latter, it would not escape his mind to see the wide difference and significance between the two. These are the nations who chose to consider the Truth of God's Apostle and servant as falsehood instead of believing in him and following him. When reason is recalled to balance between what they chose and accepted on one side, and what they rejected on the other side; it would become obvious that they chose misguidance over the True Guidance, and transgression over forthrightness, the ignominious over the graceful, and the nugatory over the true. Out of all beliefs, they chose the most untenable falsehoods, the ugliest of practices. On top, their bishops, patriarchs, and monks unanimously agreed on that and have dragged their congregations of all walks of life to follow their lead.

Most Nazarenes are imitators

The Muslims did not assume, as the Nazarenes alleged, that the True Guidance was evident to all in small and big matters, to all males and females, freemen and bondmen, monks and priests. What was said is that most of the Nazarenes turned away from seeking the True Guidance although it was made crystal clear to them. In this respect, most of them chose to stray from the Truth and as such they are not different from wandering livestock. They blindly followed and copied the dictates of their religious leaders, and their leaders - few in numbers compared to the masses of their Communities - chose Unbelief over the faith in True Belief despite the fact that they knew quite well where the Truth lies. Where is the confusion in this as it was alleged!?. Still there are people who choose falsehood: some choose it out of ignorance through blind imitation in order to receive approval and acceptance of their communities. Some choose it out of arrogance and snobbism despite their full knowledge of its futility. Some choose it out of jealousy from the Truth. Some choose it out of infatuation and obsession in shapes and pictures. Some choose it out of fear, and some out of convenience and familiarity. Therefore, the reasons for choosing Unbelief are not narrowed only to the craving for chieftainship and making some food unlawful as some alleged-.

Those who believed in the Prophet from among the leaders of the Nazarenes

Another question was raised, and that was:

«Suppose that the Nazarenes have chosen Unbelief (Kufr) because of the unresolved issues of the chieftainship and unlawfulness of some food, should that be enough a reason for anyone to reject the Truth, by choice or under pressure, if the Truth is advocated by someone who does not hold a position of leadership, and has restrictions on the consumption of some food?».

One facet of the answer to this question is that we have shown that many of the Nazarenes believed in the Apostle and stood beside him voluntarily and not out of compulsion, and most of these Nazarenes are learned men, are men of knowledge and reason, and only God can keep count of them. The territories of Islam spread in the West and the East through most sects embracing Islam. They flocked in masses to embrace the religion of God; a situation that made the unbelievers feel out of place, humbled and lowly. We have shown as well that those who embraced Islam among the Jews, the Nazarenes, the

Magians, and the Sabians, are much more numerous than those who did not. during the life span of the Prophet (*peace be upon him*), many kings and leaders of the different sects chose to embrace Islam. Here is the king of the Nazarenes in the province of Habasha during the time of the Prophet (*peace be upon him*). When he realized that Muhammad is indeed the Apostle of God, he believed in him and embraced Islam. He hosted and protected his companions from their enemies, and it is needless to give an account on such a very well known historical incidence. When this king died, the Apostle (*peace be upon him*) one month travel distance away, told his companions about the hour he died, and led them to pray for his soul.

Al-Zuhri related an account attributed to abi-Bakr bin Abdulrahman bin Harth bin Hisham al-Makhzumi on the authority of um-Salma, the wife of the Prophet (*peace be upon him*) that she said:

«When we arrived to the land of Habasha⁽¹⁾, we were joined to the best of the neighbours: al-Najashi⁽²⁾. We felt safe in practicing our religion. We worshipped God and kept to ourselves hearing no evil, speaking no evil, and doing no evil. When our news reached Quraysh, they plotted against us. They flooded al-Najashi with some of the most precious and enjoyable products of Makka, especially genuine leather which he is thoroughly fond of. They did not leave a single patriarch in his kingdom without giving him a present. They appointed both Abdullah bin abi Rabee'a al-Makhzuni, and Amr bin al-As and ordered them sternly to deliver the presents. They said to them: pass these presents through to each patriarch before you disclose the intent of your mission to al-Najashi against his guests. Then give al-Najashi his presents, and ask him to surrender his guests to you before he gets to talk to them.»

They went off and met al-Najashi while we were enjoying our sojourn in the best of the lands and the best of the neighbourhood. Every patriarch was given his gift; not a single one excluded, and before the two envoys spoke to al-Najashi. Then they said to every patriarch:

«A gang of foolish lads from our midst came to the land of the king after they converted from the religion of their people and did not embrace yours. They came up with a heretical religion alien to all

(1) Habasha = Abyssenia

(2) Al-Najashi = Negus

of us including you. We have been sent to you a propos representing the nobles of their people including their fathers, parental uncles, and their clans asking you to surrender them back to us. If the king speak to us about them in your presence, do us a favour by pointing out to him to surrender them to their people for their people are worthier than they to talk to on their behalf, and are more knowledgeable in addressing the shame they brought about.»

The patriarchs consented, then the two envoys gave al-Najashi the gifts they brought for him. He accepted them, then they spoke to him. They said:

«Your majesty! A gang of foolish lads from our midst came to you after they converted from the religion of their people and did not embrace yours. They came up with a heretical religion, alien to both yours and ours. We have been sent to you a propos representing the nobles of their people including their fathers, parental uncles, and clans. We solicit you to surrender them to their people for their people are worthier than they to talk on their behalf, and are more knowledgeable in addressing the shame they brought about.»

Nothing would have had been more abhorrent to Abdullah bin abi-Rabee'ah and Amr bin al-As had al-Najashi listened to their plea. The patriarchs around the king said to him: «they are telling the truth your Majesty! Their people are worthier than they to talk on their behalf and are more knowledgeable in addressing the shame they brought about. We would see that you surrender them to their people». The patriarch's approach angered the king. He said: «No!, by the Name of God, I will not surrender them. I will not depreciate people who chose to neighbour me till I cross-check them and ask them about the accusations directed against them. If the accusations are proven to be true, then I will surrender them to their people. But if they are not, I will keep on protecting them and stay a fair king to them as long as they want to stay in my kingdom». The king summoned the companions of the Apostle (*peace be upon him*). On their way to have an audience with him they said to each other that they would not tell the king exactly what they knew and what the Prophet (*peace be upon him*) commanded them to do whatever the consequences might be. When they arrived they spread their books around him. Then he asked the Companions: «what is this religion you have embraced and though which you have diverted yourselves from the religion of your people, and in which you have adopted neither my religion nor anybody else's among the nations?»

The first of the companions to have replied was Jaafer bin abi-Talib. He said: «O your Majesty! we were a people adhering to ignorance (*jahlia*), worshipping idols, eating carcasses, committing monstrosities (*Fawahish*), severing kinship (womb ties), maltreating our neighbours, and he strong among us devouring the weak. We were living on these vile deeds till God sent us from our midst an apostle whose lineage we know, his truthfulness, his honesty, and his righteousness as well. He called upon us to worship God and proclaim His Oneness, to rid ourselves from all statues and idols we and our fathers were worshipping, and to devote ourselves to Him. He commanded us to be honest and truthful in what we say and do, return trust goods to their owners, respect and hold together kinship links, be good to our neighbours, and stop committing unlawful deeds and spilling blood. He forbade us from committing monstrosities, giving false testimony, doing away with the money of orphans, and committing adultery. He commanded us to worship God alone, nothing and no one else beside Him. He commanded us to pray, give alms, and fast. «Ja'afar ended up reciting to the king the teachings of Islam and he continued saying:» So we trusted him and believed in him, and followed him through what he revealed to us. So we worshipped God alone and we did not join with Him anything or any partner. We forbade ourselves from doing what He forbade us to do. We allowed ourselves to do what He decreed lawful. Because of that our people turned against us and tortured us to coerce us to back off from our (new) religion, from the worship of God Most Venerated Most Sublime, and to return to the worship of idols and perpetrate the vile deeds we used to indulge ourselves in. when they subdued and oppressed us, tried everything they could to make us feel miserable, and stood in between us and our religion; we came to your kingdom. We chose you over others and preferred to live close to you hoping that we will not be treated unfairly by you, your Majesty!».

«Do you carry with you some of what is taught to you about God?».

al-Najashi asked. «Yes» Jaafar replied. «Read to me some» al-Najashi asked. He recited to him a part from *Kaf. Ha. Ya. Ain. Sahd* (The Qur'an, chapter 19: Sura Mariam). When he heard it, his eyes swelled with tears rolling down and wetting his beard. His patriarchs wept as well and tears wetted their books. Then al-Najashi said: «what I have just heard and what Moses brought about, they both came from the same source. You are free, go in peace. By the Name

of God I will never surrender them or mistreat them». When the audience was over, Amr bin al-As said: «By the Name of God, I will tell the king tomorrow about the most culpable tenet in their belief so that they will have no excuse other than to be kicked out». Abdullah bin-abi-Rabee'ah who was kinder than Amr- said: «Do not do that! Although they have diverted themselves from our ways they are still our people and they still have blood links with us». «By the Name of God I will tell him: O your Majesty! they are alleging that Jesus, the son of Mary, is a man!» Amr said. Next day he went and saw the king. He said to him: «O your Majesty!, they are saying about Jesus, the son of Mary, an outrageous thing. Summon them and query their saying!. The Companions asked themselves: what do we say about Jesus if the king asked us about him in our belief? What do we say if he asked us why it was not revealed in the religion he believes in that Jesus is a man?». They all agreed to say exactly what God Most Exalted in Power Most Sublime said and what the Prophet (*peace be upon him*) said whatever the consequences may be. When the king summoned them, he asked them: «what do you say about the divinity of Jesus, the son of Mary?». In this matter we say what our Prophet said about him that he is the servant of God and His messenger, His Spirit and His word that He bestowed on the virgin Mary. Therein, al-Najashi picked up a stick from the floor and said: «If this stick said anything against Jesus, the son of Mary, they did!». Taken by surprise, the patriarchs turned up their noses at the king. He said: «Turn up your noses at me as much as you like. My word to the Companions is: go in peace, you are safe and protected in my land. He who abuses you will be punished, I will not mistreat you even if I am given a mountain of gold». Then he asked for the presents to be returned: Give back the two envoys their presents I have no need for them. By the Name of God, He did not take a bribe from me when He restored my kingdom to me; I will not take a bribe in His cause. What people accept in me I accept in them, the two envoys left. disgraced with their gifts returned to them where we were allowed to stay in the best of the lands, and close to the kindest of the neighbours. Nothing could have made us feel sadder than to see a man from Habasha contesting the king's throne and kingdom, for if this contestor wins he may not acknowledge us as al-Najashi did. Al-Najashi went to war against his contestor. He marched against him and there was only the width of the Nile between them. The Companions of the Messenger of God (*peace be upon him*) asked

who would like to volunteer to go and inspect the position of the enemy and bring back some news. Al-Zubayr was the first to say "I do" and he was one of the youngest among the people. A water skin was inflated for him (to use as a float). He attached it to his chest and swam across to the other bank of the Nile and back. We prayed God to give al-Najashi victory over his enemy, and to back him up to keep hold of his land. He won and we stayed in his kingdom in the best of countries. Then we went to see the Messenger of God (*peace be upon him*). On the month of Rabi I (Rabee awwal : the third month of the Muslim year) in the year of Hijrah, the Messenger of God (*peace be upon him*) wrote to al-Najashi inviting him to embrace Islam. He sent the invitation letter with Amr bin Umayyah al-Dhumary. When the letter was read to the king he embraced Islam and said: «Have I been able to visit the Apostle (*peace be upon him*), I would had not hesitated a bit».

The Messenger of God (*peace be upon him*) wrote to him another time asking him to marry him in to um-Habibah, the daughter of abi-Sufyan. The marriage took place and, for the occasion, he (the king) gave in charity four hundred dinars. The marriage ceremonies were organized by khalid bin Sa'eed bin al-Ahs bin Umayya. The Messenger of God (*peace be upon him*) wrote to him another time asking him to free himself from the overdue responsibility of protecting the rest of his companions still sojourning in his country, and to ask them to return. He did and they returned to Madina. Arriving in Madina they found out that the Messenger of God (*peace be upon him*) had already reached Khaybar. They could not believe their eyes that he had already conquered Khaybar. They followed him to Khaybar, and the Messenger of God (*peace be upon him*) and his followers received them and welcomed them in the community.

Here is the king of the Nazarenes! He believed the Messenger of God, put his trust in him, and followed him. How many men of his status and others of the Nazarenes received guidance from God and embraced Islam!?, they are many times more than those who chose not to.

Ibn Ishaq said:

«When the news of the Messenger of God (*peace be upon him*) in Makka reached twenty Nazarene men or thereabout in Habasha, they came looking for him and found him, where, outside the mosque, they could see some of the men of Quraysh in their circles

around the Ka'ba. When they finished talking to the Messenger of God (*peace be upon him*) in whatever matter they came to see him for, the Messenger of God (*peace be upon him*) invited them to believe in God. He recited the Qur'an to them. When they heard it, their eyes swelled with tears. Then they responded to his call, believed in him, trusted him, and knew from him what was originally mentioned in their book about him. As they bid him farewell, abu Jahl bin Hisham, accompanied by a few men of Quraysh, stood in their way and said to them: Disappointed be you! what kind of people are you! you sneak away from behind people of your own religion and you prepare to return to them to bring them with you the news of this man!?. No sooner your meeting with him has concluded, then you believed what he told you!?. We are not going to respond to your ignorance; you stick to your belief and we stick to ours. We would be betraying the voice of Truth in ourselves if it is said that a group of Nazarene men ignored the revealed verses». It is said that about this incident the following verses were revealed:

«Those to whom we sent the Book before this,-they do believe in this (Revelation); * And when it is recited to them, they say: we believe therein, for it is the truth from our Lord: indeed we have been Muslims (Bowling to God's Will) from before this» (al Qasas: 52-53)

﴿الَّذِينَ آمَنَّا مِنْ قَبْلِهِمْ هُمْ يَذَّكَّرُونَ ﴿٥٢﴾ وَإِذَا نُنزلُ عَلَيْهِمْ آيَاتًا مِنْ آيَاتِنَا يَقُولُوا سُبْحَانَ الْحَقِّ مِنَ رُسُلِنَا إِنَّا كُنَّا مِنْ قَبْلِهِمْ مُسْلِمِينَ ﴿٥٣﴾﴾ (القصص: ٥٢ - ٥٣)

Al-Zuhri said:

«And I kept hearing from our scholars that these verses were revealed about al-Najashi (Negus) and his companions».

Ibn Ishaq said:

«A delegation from the Nazarenes of Najran came to Madina to see the Messenger of God (*peace be upon him*). Muhammad bin Jafar bin al-Zubayr said to me: when the delegation from Najran came to meet with the Messenger of God (*peace be upon him*), they entered his mosque in the period between the after noon and before sunset and during which it was time for their prayer. As they prepared themselves to pray, the congregation tried to stop them; but the Messenger of God (*peace be upon him*) said to them: (let them pray). They took the direction of the East and prayed. They were sixty riders: twenty four of them were from their noblemen and among whom three were their leaders: Abdul-maseeh, their emir, who held the final word in any consultation, and his opinion and orders were

followed and obeyed. Then came al-Sayl, the manager of their trip. Then came abu Haritha bin Alqamah, their bishop and chief religious legislator; he supervised their schools, studied and taught their books, and the Nazarene kings of the Romaeans honoured and financed him. They built churches for him and sanctified him when the news of his scholarliness and expertise in their religion reached them. When they took the road from Najran to see the Messenger of God (*peace be upon him*), abu-Haritha mounted his mule accompanied by one of his brothers, called bin Alqamah, to help him along the trip. Karz said to his brother:

«Woe to him! what else does the Messenger of God want?».

«woe! to you!, abu Haritha replied».

«Why my brother?».

«By the Name of God! he is the Prophet we have been waiting for to come».

«What holds you back then from following him and you know that!».

«Those people honoured us, financed us, held us in high esteem, and never accepted to treat us otherwise; if I change heart now they would take away all what you see in front of your eyes».

Karz kept insisting on his brother to follow the path of the Truth till he embraced Islam.

This is another example that contradicts the allegations that nothing prevented the Nazarenes and others from embracing Islam other than the issues of chieftainship and the prohibition of some food. If these alleged issues did not prevent a notable scholar like abu Haritha; it is hardly believable they would have prevented his followers. If this is the case of leading chieftains who are their learned men and their bishops, the rest would have followed their lead.

Among the Nazarene chieftains who embraced Islam when he realized that it is the Truth is the chieftain obeyed in his tribe-udday bin Hatim al-ta'i. We mention his story according to Imam Ahmad, al-Turmuzi, al-Hakem, and others. Uday bin Hatim said:

I went to see the Prophet (*peace be upon him*) while he was sitting in the mosque. As I came in, the people said: «Here is Udday». I came in without having asked in advance for a pledge of peace and safety. When I addressed him (the Prophet), he shook my hand although he once said (about me): «I hope that God will never put my hand in his». He stood up to welcome me. Meanwhile, he was interrupted by a woman and a boy who asked him for a favour. He excused himself

and went with them. After fulfilling their request he returned. Then he held my hand and walked me beside him to his house. Al-Walidah put a cushion on the floor for him to sit on and he did. She sat before him. He thanked and praised God and then asked me:

«What is preventing you from professing that there is no god but God?. Do you know of any god other than God!?».

«No!» I replied. He spoke for an hour and said:

«Do you feel unsure when you hear it said that God Most Exalted is Great because you know of a god greater than God?».

«No!» I said.

«The Jews brought the anger of God upon themselves, and the Nazarenes went astray!» he said.

«I am then a true Muslim» I replied.

I saw the expressions on his face filled with joy. He asked for me to be hosted and I was invited to stay with one of the Ansaars. I used to visit the Prophet (*peace be upon him*) twice a day: early in the morning and at sunset. Once in the evening, while I was visiting him, a group of people from the neighbouring lands, donning themselves in woolen clothes, came to see him. He prayed and asked them to do the same. Then he said:

«Shield yourselves from Hellfire with as little a measure as one fold, or even half a fold, or even as little as a measure of a fist or even smaller than that; for this will protect one's face from the burning heat of Hellfire. Yes, give charity even if it is as little as the weight of one date fruit or even a portion of it, for when one stands before God and He says:

«Did not I give you the faculties of hearing and of sight?».

«Yes Lord» one replies.

«Did not I make it possible for you to earn sustenance, make money, and have children?».

«Yes Lord» one replies.

«What provision have you kept then to redeem your soul?» the Lord says.

One would look in front of himself, behind himself, to the right, to the left, and would find nothing to protect his face from the heat of Hell. Let everyone of you protect his face from the Fire even by as little a measure as a split of a date fruit. If he cannot find that, then by as simple a measure as (saying) a nice word. I do not fear you becoming needy, for God is your Helper and your Sustainer to the point that the howdah (traveler) would be able to travel for as far a

distance as between Yathrib and Hirah; what I am most afraid of is that the camel carrying the howdah would be stolen on the road».

I kept saying to myself: «where are the thieves of al-Ta'î!?»

Uday was an obeyed chief among his people; he used to take one quarter of his peoples booties without anyone daring to oppose him.

Haman bin Zayd quoted Ayyoob on the authority of Muhammad bin Syreen, he said:

«Abu Ubaydah bin Huzayfah related that Uday bin Hatim said:

God sent Muhammad (*peace be upon him*) and I hated him more than I hated anything at all. I took the road till the farthest corner of the Arabs lands, bordering Byzantium, then I hated my new place: why do not I go and see what he (the Prophet) has to say?. So I traveled to Madina. People heralded my arrival honorably shouting: Here comes Uday bin Hatim.. here comes Uday bin Hatim. He (the Prophet) said to me:

«O Uday! Embrace Islam and lead your soul to safety».

«But I already follow a religion!».

«I know more than you do about your religion».

«You know more than I about my religion!?».

«Yes I do. These are three examples: are not you lewd?».

«yes!».

«Do not you head your people even though!?».

«yes».

«Do not you take one quarter of your people's loot?».

«yes».

«All of these are unlawful in your religion and you overlooked them. May be what is preventing you from embracing Islam is that you do not find that we have anything special to offer, and you see people mustering in one block against us. Have you seen al-Hira?».

«I have not seen it but I know its place!».

«When the howdah travels from Hira and go around the house (ka'ba) without jiwar (non- aggression agreement) then it is a sign that soon God will open to us the treasures of Kisra bin Hurmuz».

«Kisra bin Hurmuz?!».

«Yes, the treasures of Kisra bin Hurmuz. Then the money will overflow till the people become preoccupied in finding someone who would accept charity».

«I have seen the howdah travelling away from Hirah, and I was on the first row of horses that raided Madain (the city). There is no doubt that this is the third event to follow; this is indeed the prophecy

of the Messenger of God (*peace be upon him*)».

Salman al-Farisy was one of the most knowledgeable Nazarenes in their religion. He knew for certain about the emergence of the Prophet (*peace be upon him*). He preceded the event and came to Madina waiting for it to happen. When he saw him he knew that he is the Prophet foretold by the Messiah. He believed in him and followed him.

Ibn Ishaq said, it was told by Assem from Mahmoud and on the authority of ibn Abbas (May God be pleased with both of them), that Salman al-Farisy said:

«I was a Persian man. From Aspahan from a village called Jaay. My father was the Dhahqan, (chief of his village) and I was the most beloved to him among all the creatures of God to the point that he favoured to keep me imprisoned inside the house like a slave girl. Thereat, I endeavoured in studying Magianism day and night, like the excelsior that ignites the fire, I kept it lit without letting it go out for a single hour. My father owned a big country estate, and he got engaged in constructing a building on it. He asked me to do some work for him in the locality, and asked me not to stay in the estate longer than the time necessary to finish the job: "Because you are more important to me than my job, or anything else", he said.

On my way to my fathers estate I passed by one of the Nazarene churches and I heard their cantillations while they were praying. At that time I did not know what people thought of my father keeping me at home. Out of curiosity I entered the church to see what they were doing. I liked their prayer and wished to become one of them. I said to myself: «Their way of worship is much better than ours». I kept their company till sunset and did not go to my father's estate. I asked them where their religion originated from, they said: «From al-Shaam (Syria)». I returned to my father after he had sent people looking for me and after I had preoccupied all of his time in worries. He said: «O my son! where have you been, I have never known you to be like that?». «O my father! I passed by some people praying in church and I liked what I saw in their religion, and I kept their company till sunset» I replied. «O my son! There is no goodness in that religion; the religion of your father and forefathers is better». «No! their religion is better than ours» I said. My father was angry at me. He put a shackle in my leg and imprisoned me inside the house. I managed to send a message to the Nazarenes asking them to let me know if they receive visitors from al-Shaam (Syria). The news

reached me that some of the Nazarene merchants visited them. I passed a message to them that as soon as they finish with their visit and their trading and prepare themselves to return to their country to let me know. So it was. I broke the iron shackle around my leg and traveled with them to al-Shaam (Syria). When I arrived I asked for the most knowledgeable man in their religion. They directed me to the bishop in the church. I rendered him a visit and expressed my wish to embrace his religion and become his novice helping him, learning from him, and praying with him. He welcomed me. Shortly after, I found out that he was not a good man. While he was enjoining and preaching his congregation to give charity, he used to collect all the donations and keep them for himself and not give them to the poor. He hoarded seven pitchers of gold and silver and I deeply resented his deeds. The bishop died, and when the Nazarenes gathered to bury him. I disclosed his deception and told them what he was doing with their donations. When they queried me I showed them the hiding place of his treasure: seven pitchers of gold and silver full to the rims. When they saw them they swore never to bury him. They crucified his corpse and stoned it, and they elected a new bishop. He was a pious man praying constantly, conducting his life ascetically, and devoting himself to the Hereafter. I kept his company yieldingly and loved him more than anything else. I lived with him till he was in the throes of death. I expressed my deep liking and respect to him and asked him whom he would endorse me to for advice and guidance. He said: «O my little son! By the Name of God, I do not know of anyone who follows the same genuine religion I follow. Humanity is in a great trouble: people have changed the original teachings, abandoned and ignored most of what the forefathers believed in except so-and-so living in Mosul». When he died I moved to Mosul to be with the companion he named. As I met him I told him about the late bishop and my companionship with him. He asked me to live with him and I did. I found him as good and pious as the late companion. He said: «O my little son! I do not know anyone who follows the same teachings as we do except a man in Nasebin, and his name is so - and - so, follow him. when he died I went to the man in Nasebin and told him about myself and my late companion. He asked me to stay with him». I found him as good and pious as my late companion. When he died, he endorsed me to a man in Amuriah in the land of the Romaeans. When he died I followed the man in Amuriah. I found him like the late companions following the same

line of guidance. I found a job in Amuriah and I was able to buy a couple of calves and a lamb. On his death bed I asked him who he would endorse me to. He said: «O my little son! by the Name of God, I do not know anyone who is on the same line of guidance and belief, I cannot endorse you for guidance to anyone. However, the time of the coming of a prophet who will be sent after the religion of Abraham in the lands of the Arabs is very close. He will come forth in a land between two stony areas, between them there are palm trees with inconcealable signs. He accepts presents; but he does not eat from charities, and between his shoulders there is the Seal of Prophethood. If you can catch up with him in those lands, do so». Then he died.

I stayed in Amuriah for as long as God's willing bid me to stay. Merchants from the Arab tribe of Kalb passed by, and I asked them to take me with them to the lands of the Arabs, and that I would pay off my trip by giving them my two calves and my lamb; but as they reached the valley of Qooran, they sold me out to a Jewish man. While I was staying with him I saw the palm trees and I hoped I reach the land my late companion described. I wanted to be sure; but I could not!. A cousin to this Jewish man, from the tribe of Qurayzah, came to Madina and bought me out. He took me with him to Madina. By the Name of God, as I sighted the landscape I knew I found it according to my companion's description, and there I stayed, By that time, the Messenger of God (*peace be upon him*) had been sent out (to humanity). During the period of time he was staying in Makka, I was living under the heavy yoke of slavery and had no way to know or hear anything about him or his whereabouts. One day while I was labouring on top of a palm tree in a grove that belongs to my master, my master was sitting on the ground below me; a cousin of his rushed toward him and said to him: «May God defeat bani-Qayla! They are flocking out with some of our people to meet a man coming from Makka, a man they claim to be a prophet». As I heard that I suddenly felt as if stricken by a rush of high fever to the extent that I thought I was falling down the tree over my master. I hurriedly got down the tree and excitedly started throwing a barrage of questions at my master's cousin: «What are you saying!, what are you saying!» My rash interruption angered my master. He delivered me a forceful blow with his fist and reproached me saying: «What concern is that to you! go back to your work.». «I only wanted to make sure of what he said» I said. I collected the few belongings I had

and waited till the evening, and sneaked out to Qaba to see the Messenger of God (*peace be upon him*). I located the place he was staying in and invited myself in saying: «It has reached me that you are a good man and that you have with you some needy companions, strange to this area. I have some food I want to give it away in charity, and I thought that you and your companions are worthier to have it than anybody else». He asked his companions to eat from it; but he himself refrained. I said to myself: «This is one of the signs». The Messenger of God (*peace be upon him*) went to Madina. I followed him and brought with me some food. I said to him:

«I have realized that you do not eat from what is given away in charity, I offer you this food as a present». He ate from it and asked his companions to do the same. I said to myself: «This makes two signs». On another occasion I met with the Messenger of God (*peace be upon him*) in Buqay-il-Ghardaq while he was walking in the procession of the funeral of one of his companions. I kept his company till after the funeral. As he sat down with his companions I greeted him and turned behind his back hoping to see the Seal of the Prophethood that my late companion described to me. When he saw me turning around periodically inspecting his back, he realized what I was looking for. He dropped down the scarf he was wearing on his shoulders: the seal appeared as it was described to me. I threw myself at him, kissing him with my eyes swelling with tears. He asked me to be seated and I sat down before him and narrated to him the story of my quest as I told you O you ibn Abbas -. The Messenger of God (*peace be upon him*) was pleased to hear my story, and especially because I narrated it to his companions hearing.

Then Salman was preoccupied with slavery and he missed the two battles of Badr and Uhod in the company of the Messenger of God (*peace be upon him*). Salman said: «Then the Messenger of God (*peace be upon him*) said to me:

(O Salman! pay the price of your freedom to your master). I agreed with my master to plant for him three hundred palm trees seedlings in Fuquayr and pay him (on top) forty ounces. The Messenger of God (*peace be upon him*) said: (Give a hand to your brother). They helped me carry fifteen seedlings, and some men carried ten seedlings; some men carried twenty seedlings, some men carried fifteen seedlings, and some men carried ten seedlings; each helped me with as much as he could. Till three hundred seedlings were carried over. The Messenger of God (*peace be upon him*) said to

me: (Go ahead Salman and dig for them, and when you finish digging call me, I will plant them for you with my own hands). I dug the holes and my companions helped me. Then I called him. He came over and we kept handing him the seedlings and he kept planting them with his own hands till all were planted. By the One in whose hand Salman's soul is (God), not a single seedling died. After I tended the palm trees, I still had the money to pay. The Messenger of God (*peace be upon him*) brought from some metals what is similar to a chicken egg in gold. He said: (What did the Farisi (Persian) slave do?). I was called to come to him. He said: (Take this and pay off from it part of what is left of your debt O you Salman). I said: O Messenger of God! How could this be enough to pay what I owe!?. He said: (Take it, God will accept it from you and make it sufficient for your need.) I took it and out of it, by the One in whose hand my soul rests, I weighed forty ounces and paid them off their right and I witnessed with the Messenger of God (*peace be upon him*) the Khandaq (battle) and after that I did not miss a single battle».

Heraclius, the king of al-Shaam (Syria), was one of the most knowledgeable scholars in the Nazarene religion. He recognized for certain the Messenger of God (*peace be upon him*), and he expressed his intention to embrace Islam; but the worshippers of the Cross denied him the right to embrace a religion other than theirs. Afraid for his life and the loss of his kingdom, he refrained although he knew that later on in time his kingdom will turn to the Messenger of God (*peace be upon him*) and his people. Here is how the story goes:

In the *Two Sahihs* (Veritable books of hadith of Muslim and Bukhary), Abdullah bin Abbas mentions an account told to him, face to face, by abu-Sufyan. He said:

In the period before I met the Messenger of God (*peace be upon him*), and while I was in al-Shaam (Syria), Duhyah bin Khalifah brought a letter from the Messenger of God (*peace be upon him*) to Heraclius. He delivered the letter to the great (man) of Basra who in turn handed it over to Heraclius. Heraclius said to the people in his audience:

«Is there anyone present in your midst from the people of that man who claims to be a prophet?».

Few people said: «Yes». A group of people from Quraysh were summoned and were seated before him including myself and my companions who were seated behind me. Through his translator, he said:

who claims to be a prophet. If he does not fit in the descriptions I am going to give: disavow him». «By God!, had not I been afraid of the restrictions put against false evidences, I would have not thought I could hold myself back from lying against him» Abu-sufyan said.

«Ask him about his lineage among them» Heraclius asked through his translator.

* «He is of a noble descent».

* «was there a king through the line of his ancestry?».

* «No».

* «Did you all use to accuse him of lying before he claimed what he claims himself to be?». «No». «Who followed him from the people: the noblemen or the poor?». «The poor». «Is the number of the poor less or more than the number of the noblemen?». «More». «Once anybody embraces the religion of this man, does he apostatize out of discontent?».

«No».

«Did you battle against him?».

«Yes».

«How did your fight turn out to be?».

«With ups and downs and periodical success».

«Did he ever act treacherously?».

«Never! at least not within any period during which we ignored his intentions. By God!, I cannot add on or take off anything of what I have just said».

«Did anybody before him claim what he is claiming now?».

«No».

«I asked you about his lineage and you acknowledged his noble descent among your people; so are the lineage of good men in the people. I asked you if he had a king through the line of his ancestry and you said: «No»£ had he had a monarch in his ancestry, I would have assumed that he came to claim the dominion of his forefathers. I asked you about his followers: are they the poor or the noblemen and you said: «they are poor» and the poor are the followers of the prophets. I asked you whether you did ever find him resorting to lying before his claim, and you said: «Never». Such a man, known for his consistency in honesty, will not all of a sudden abandon his honest

with his fellow men and start lying to them about God Most Exalted in Power Most sublime. And I asked you whether anyone (of his followers) apostatized out of discontent, you said: «No» so is the attribute of the True Faith: once it enters the heart and dwells deep inside. I asked you whether the number of the of the poor is more or less than the number of the noblemen, and you said: «More» so is the attribute of faith when completed. I asked you if you had fights with him, you said: «yes with ups and downs» one time you win and another time he does; that is how the prophets are tested till they win in the end. So is the attribute of the apostles; they never cheat, never betray. I asked you if anybody before him came up with similar claims and you said: «No» had anybody else before him claimed what he claims, I would have assumed he is nothing more than an impostor copying others».

Then he asked:

«What are his commands to you?».

«He commands us to pray, pay *Zakat* and give alms, respect family bonds and kinship, and live in chastity and virtue».

«If what you say is true, then he is indeed a prophet. I knew he was going to be sent out soon; but I did not expect him to be from your people. Had I known I would have been faithful to him without endangering my life and my hold over my kingdom».

Then he asked for the letter of the Messenger of God (*peace be upon him*) to be read before him. It read:

«In the Name of Allah, Most Gracious, Most Merciful. From Muhammad, the Messenger of God, to Heraclius, the great man of the Romaeans. peace be upon him who follows the True Guidance. And then, I do call upon you by the call of Islam. Embrace Islam and safety embraces you. Submit yourself to God and He will double your recompense. But if you turn away, then you bear the sin of the *Arisy 'yeen*..

«Say: «O people of the book! come to common terms as between us and you that we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than God.» If then they turn back, say ye: «Bear witness that we (at last) are Muslims (bowing to God's will).»» (al-Imran: 64)

﴿قُلْ يٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ اِلٰٓى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَآهَآ اِلَآ ٱللّٰهَ وَلَا نُنۡشِرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْۢبَابًا مِّنۡ دُونِ ٱللّٰهِ فَاَنۡ تَوَلَّوۡا۟ فَعُولُوۡا۟ اَشۡهَدُوۡا۟ بِاَنَّا

مُسْلِمُونَ ﴿٦٤﴾ (آل عمران: ٦٤)

As this letter was read through, voices came loud and commotion hummed, and we were asked to leave, and we did. Then Heraclius summoned the great (notable) men of Romaea to assemble in a village he owns in Hums. He gave orders for the gates of the village to be shut. He stood up and addressed them. He said:

«O great people of Romeae! do you wish to attain prosperity and forthrightness, and secure your kingdom by pledging allegiance to this prophet?».

As they heard that, they teetered in their places like edgy zebras trying to find a way out; but they found the doors closed. When Heraclius saw their hostile response, and lost hope in having them grasp the spirit of the True Faith, he acquiesced to their attitude, reserved his intention, and pretended he was only testing them. He said:

«Listen to me! what I said before was only meant to test your resolve and your loyalty to your religion, and now I am satisfied.»

So pleased to hear his words, they prostrated before him.

Here is the king of the Romaeans! and he is one of their most knowledgeable scholars. He recognized the truth in the prophet, and knew that lands and kingdoms will fall at his feet. He wanted to embrace Islam, and he called upon his people to show him a will to join in; but they turned him down. They went berserk like a herd of zebras losing direction upon a close encounter with a lion on the hunt. His fear to lose control over his people and his dominion prevented him from embracing Islam. Similar nations before turned away from the Truth like similar donkeys.

Al-Najashi (Negus), the king of Habasha (Ethiopia), when he knew that the worshippers of the Cross had no intention in worshipping God alone, he and his household embraced Islam secretly, and they concealed their conversion from the rest of the people afraid to express it openly. This episode was mentioned by ibn-Ishaq that the Messenger of God (*peace be upon him*) sent Amr bin Umayya al-Dhumary (May God be pleased with him) to call al-Najashi (Negus) to embrace Islam. He said to him:

«O Ashamah! let me do the talking and you do the listening. You have been so kind to us, and we have put our trust in you, and you have proved to us in every way your trustworthiness; for every time we expected goodness from you we received it in full, and we never entrusted you with anything we are afraid to avow to others without having our trust fully safeguarded. We have taken away the proof

from your own mouth, and the Bible is the fair and irrefutable witness between us: clear and decisive (in mentioning the coming of the Prophet). If else, then this unlettered Prophet would be to you like Jesus, the son of Mary, is to the Jews!. The Prophet (*peace be upon him*) has dispatched his envoyes to the people and he is expecting from you more than he is expecting from others. He entrusted us to you in the first place hearing about your fairness and goodness».

Al-Najashi (Negus) said:

«I profess by God that he is the unlettered prophet awaited by the people of the Book. The annunciation of Moses of the donkey rider is like the annunciation of Jesus of the camel rider, and that which is witnessed and seen confirms that which is foretold and heard».

Al-Waqidi said:

«And the Messenger of God (*peace be upon him*) wrote to al-Najashi (Negus):

In the Name of Allah, Most Gracious, Most Merciful. From Muhammad the Messenger of God to al-Najashi, the king of Habasha.

Embrace Islam and I do praise God with you. God has none like unto Him, the All-Holy King of all, the Guardian of all. I do profess that Jesus, the son of Mary, is the Spirit and the word of God that He bestowed on the Virgin Mary, the good, the chaste. She conceived Jesus and He created him from His Spirit and Breath like He created Adam by His hands. I do call upon you to believe in God all Alone, there is none like unto Him; to be constant in your submission to Him, and to follow me and believe in your submission to Him, and to follow me and believe in what is revealed to me because I am the Messenger of God to you. I do call upon you and your soldiers to believe in God, Most Exalted in Power, Most sublime. I have delivered my plea and my advice. Accept my advice and peace be upon he who follows the True Guidance».

Al-Najashi replied to him; he said:

«In the Name of Allah, Most Gracious Most Merciful. From Ashama al-Najashi to Muhammad, the Messenger of God.

Peace be upon you from God, O you the Messenger of God. Blessings from God who is the One and Only God, and there is no other god but God.

And then,

I have received your letter in which you mentioned the case of

Jesus. By the Lord of the Heavens and Earth, Jesus case does not exceed one iota more than you described. He is exactly what you mentioned, and we knew why he was sent for. Your cousin and his companions brought us closer to you. I do profess that you are the Messenger of God: truthful and confirming to the Truth. I do pledge allegiance to you and your cousin upon whose call I embraced Islam and submitted myself to God the Lord of the Worlds.»

So is the case with the king of the Nazarenes in Egypt. He knew that he is the truthful prophet; but his fear of losing his kingdom turned him away from following him, and that the worshippers of the Cross will never abandon their practices!. Here we give an account of his story:

Al-Waqidi said that the Messenger of God wrote to him. He said:

«By the Name of God, Most Gracious, Most Merciful. From Muhammad the son of Abdullah to al-Muqawqas, the great man of the Copts. Peace be upon him who follows the True Guidance.

I call upon you by the call of Islam. Embrace Islam and peace embraces you. Embrace Islam and God will double your recompense. If you turn away, then you bear the sin of the Copts following your lead:

«Say: «O people of the Book! come to common terms as between us and you: that we worship none but God; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than God.» If then they turn back, say ye: «Bear witness that we (at least) are Muslims (bowing to God's Will)»» (Al-Imran: 64)»

﴿قُلْ يَٰأَهْلَ ٱلْكِتَٰبِ تَمَٰلَٰؤْاْ إِلَىٰ كَلِمَةٍ سَوَٰمٍ بَيْنَنَا وَبَيْنَكَمْ ءَلَّا نَمَسَّ بِهٖٓ إِلَٰهَ ٱللَّهِ وَلَا تَشْرِكْ بِهٖ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾﴾ (آل عمران: ٦٤)

Hateb carried the letter to Alexandria and delivered it to al-Muqawqas housekeeper and asked him to pass it through to his master and give Hateb access to come along. Hateb said to al-Muqawqas:

«There was a man preceding you (meaning the Pharaoh) who claimed himself to be the Lord Most High:

«But God did punish him. (and made an) example of him, in the Hereafter, and in this life» (al-Zariat: 25)

God revenged from him and through him. Take heed in what happened to him and do not let others take heed in you».

«Say what you want to say!, al-Muqawqas said.

«We have between our hands a religion we will never let go for anything less: it is Islam, the perfect and the only religion accepted by God. This prophet called upon the people to embrace Islam and (The tribe of) Quraysh stood in his way the most tenacious, the Jews were the most hostile, and the Nazarenes the closest. By God! the glad tidings announced by Moses about the coming of Jesus are not different from the glad tidings announced by Jesus about the coming of Muhammad, and our timely call to you to follow the Qur'an is similar to the timely call addressed to the people of the Torah to follow the Injeel (Bible of Jesus). Every prophet reached the people of understanding in his nation, and bid them to obey him; you are one of those whom the Prophet caught up with. We are not forbidding you to abandon the religion of the Messiah; but we are bidding you to keep up with it.»

Al-Muqawqas replied:

* «I have looked into the teachings of this Prophet. He does not bid anything undesirable, and does not forbid anything desirable. I do not find him neither a stray magician nor a lying priest, and I find in him all the qualities of prophethood: from taking out for the cause of God, to his ability to foresee the future through Revelation - He described to Hatib some of the characteristics of the Prophet (*peace be upon him*) - but the Copts will never comply with me in following him, and I do not like them to know about this conversation between us. Besides, I do not want to lose my kingdom which I will lose out to him and his followers will take over if I comply with your call! Return to your envoyeur. He took the letter of the Prophet (*peace be upon him*), put it inside an ivory box, sealed it, and handed it over to one of his slave girls. Then he summoned one of his scribes to write a letter in Arabic. It reads:

"And then,

I read your letter and understood what you mentioned in it and the cause you are calling for. I was aware that there is still one last prophet to come; but I thought he will be coming from al-Shaam (Syria). I have treated your envoy generously and sent for you two chosen slave girls, some clothing, and a female mule; a present for you to ride. Peace be with you".

He did not elaborate!. The slave girls were Marina and Serene, and the female mule was Daldal, it survived till the time of Muaweyah.

Then Hatib said:

«I mentioned this state of affairs to the Messenger of God (*peace be upon him*) and he said: (The kingdom of the wicked is dearer to him; but it will not last).»

The two sons of al-Jalindi, both were kings of Oman and the territories around it, both were Nazarenes, and both embraced Islam voluntarily. Here is their story and the letter of the Messenger of God (*peace be upon him*) to them. It reads:

«In the Name of God, Most Gracious, Most Merciful. From Muhammad bin Abdullah to Hayfar and Ubayd, the sons of al-Jalindi. Peace be with him who follows the True Guidance.

And then,

I do call upon you by the call of Islam. Embrace Islam and peace embraces you. I am the Messenger of God to all Mankind, sent out to admonish the living and declare the Truth incumbent on the polytheists. If you abide by Islam I will safeguard your entitlement to your sovereignty; if you decline, then your sovereignty is not going to stay with you, and my horses will dwell in your arena, and the prophethood will reign over your kingdom».

He sealed the letter and sent it with Amr bin al-As. Amr said:

«I traveled till I arrived in Oman. When I went through the city I ended up reaching Ubayd who is known to be gentler than his brother and milder in temperament. I said to him: (I am the envoy of the Messenger of God to you and to your brother)».

«My brother! he is older than I and he holds the prerogatives of primogeniture; I will take you to him to read your letter. By the way, what is that which you are calling for?»

«I am calling upon you to believe in God, the One and Only, there is no partner beside Him, and to refrain from worshipping any one else but Him, and to profess that Muhammad is His servant and messenger.»

«O Amr! you are a notable man among your people, and we are prone to follow the same way your father did.»

«My father is dead and he did not believe in Muhammad. I wished he did embrace Islam and believed in him!. I held similar opinion like my late father till God guided me to Islam.»

«When did you follow him?»

«Recently.»

«Where was your conversion?»

«At al-Njashi (Negus). He embraced Islam as well».

«What did his people do in his kingdom?»

«They approved it».

«What about the priests and the monks?»

«They did approve it as well».

«O Amr! what you are saying is out of the ordinary for a man who is known to lie!»

«I am not lying, we do not consider lying as lawful in our religion».

«I do not think that Heraclius knew about al-Najashi's embracing to Islam!»

«Yes he did»

«How did you know that?»

«Al-Najashi used to pay him land tax. When he embraced Islam and believed in Muhammad, he said that if Heraclius asks him for one single dirham, he would not give it to him. When this reached Heraclius, his brother, Niyak, said to him: «Would you let one of your subordinate sovereigns refuse to pay you a land tax and get away with his adoption to a novel religion!?!». Heraclius said: «If a man chose to embrace a religion he desired, what do you expect me to do to him?. By God, had it not been my fear to lose my kingdom, I would have done the same».

«What are you saying O Amr!?!»

«By God, I am telling you the Truth.»

«What does he command and what does he forbid?»

«He commands us to obey God, and forbids us to disobey Him. He enjoins us to be righteous, respect womb kinship, and forbids injustice, aggression, adultery, drinking of alcoholic beverages, and the worship of stones, idols, and the crosses.»

«How good that is which he is calling for! Would my brother agree with me, we would have traveled as long as it takes to believe in him and be truthful to him; but my brother would not shun his endeared dominion for the sake of truthfulness.»

«But if he embraces Islam, the Messenger of God (*peace be upon him*) will keep him sovereign on his dominion with the enjoinder to take charity from the rich and give it to the poor.»

«This is an upright disposition; but what is this charity?!»

I explained to him what the Messenger of God (*peace be upon him*) enjoins, from the dutiful givings in money, to that in camels. He said:

«O Amr!, and he would ordain charity giving even from our

freely grazing livestock that feed on trees and come to drink from our water catchments!».

«yes».

«I cannot see my people in their far-reaching lands and their numerousness yielding to that.»

I dwelled at his door for a number of days while he was shuttling between me and his brother telling him my story till he invited me in. As I came in his guards held me from the arm and tried to stop me. He signaled to them to let go, they did. I attempted to sit down, they would not let me. I stood up looking at him. He asked me to speak out and say what I came for. I handed him the sealed letter. He broke the seal and read it to the end. Then he passed it over to his brother to read, he did, but in a gentler way. Then he asked me:

«What did Quraysh do?»

«They followed him either voluntarily or subdued by the sword.»

«Who is with him?»

«People who desired to follow Islam and chose it over other religions. They knew through reasoning and guidance from God that they had been astray. There is nobody else left that I know of in this territory other than yourself who did not receive the message of Islam. If you do not embrace Islam today and follow him, you will be trodden at under the hooves of his horses on everything green. Embrace Islam and peace embraces you, and he would keep you sovereign over your people, and neither cavalry nor infantry will enter your land.»

«Let me have the rest of the day to think over your proposal, and come back tomorrow.»

I returned to his brother. He said:

«O Amr! I hope he would embrace Islam and would not be overcome by his desire to keep his dominion.»

As the day came to pass, I went back to see him. He refused to see me. I left and went to see his brother, and I told him that I could not see him. He brought me back to see him. He said:

* «I have thought about what you have called upon me for and I found myself the weakest of the Arabs. I thought that if I win this man to my side, his horsemen will not invade my country, and if I do not, I am no stranger to battles where the invaders meet an unmatched fight by the defenders!».

«You left me no choice! I will be leaving tomorrow, taking with me your decision.»

When he realized that I am leaving and carrying with me his reply, his brother took him aside and said to him:

«We are no match to resist his offer, every person he sent an envoy to responded to his call.»

Next morning, he summoned me and both, he and his brother, embraced Islam and stayed truthful to the Prophet (*peace be upon him*). They stayed sovereigns over their kingdoms and did not let their sovereignty hold them back from giving charity. They gave the Prophet (*peace be upon him*) all the help he needed against his opponents.

The Prophet (*peace be upon him*) wrote a letter to Hawadah bin All al-Hanafi, the ruler of al-Yamama. It read:

«In the Name of Allah, Most Gracious, Most Merciful. From Muhammad, the Messenger of God, to Hawadah bin Ali.

Peace be upon he who follows the True Guidance.

Let it be known that my religion will reach where every foot and hoof can reach. Embrace Islam and peace embraces you, and I will keep your sovereignty over your dominion in your hands.»

At that time he was hosting one of the great archons of the Nazarenes, the archon of Damascus. He asked him about the Prophet (*peace be upon him*). He said:

«And I have received a letter from him calling me to embrace Islam!..»

«Why do not you respond to his call?» the Archon replied.

«I endear the religion through of which I am the king over me people. If I follow him I would lose my sovereignty!..»

«No you would not!, O by God, if you follow him he will keep you installed a sovereign and a king. It is much better for you to follow him, he is the Arab Prophet foretold by Jesus, the son of Mary. O by God, this is written in our Bible.»

Al-waqidi mentioned that the Messenger of God (*peace be upon him*) sent Shuja' bin Wahab to Harith bin abi Shamr while he was staying in the fertile oasis (Ghawta) of Damascus. He wrote to him from Hodaybah:

«In the Name of Allah, Most Gracious, Most Merciful. From Muhammad, the Messenger of God, to al-Harith bin abi Shamr.

Peace be upon him who follows the True Guidance.

Believe in it and be truthful to it. I do call upon you to believe in

God alone. He has no partners. If you do, your dominion will s with you.»

He sealed the message and dispatched it with Shuja' bin Wah Shuja' said:

«I reached his chamberlain (Najib), and I found him preoccup in preparing receptions and ceremonies for Caesar who arrived Elia coming from Homs where God protected him from the soldi of Faris (Persia) and thanks to God, Most Exalted in Power, M Sublime, for that. I waited at the door for two to three days and s to the chamberlain that I am the envoy of the Messenger of God him. He said that I would not be able to reach him till he comes ou such-or-such a day. Meanwhile, the chamberlain, a Romaeen by name of Meri, kept asking me about the Messenger of God (*peace upon him*) and his teachings. The more I told him the softer his he became till tears flooded his eyes while saying: «I read about t prophet in the Bible and his attributes apply part and parcel to one you have mentioned. However, while I thought he will be com from al-Shaam, I see him coming from the land of the Arabs. I believe in him, and I am truthful to him; but I am afraid to prof my belief in front of Harith bin abi Shamr for he would kill me». T chamberlain treated me kindly and hosted me generously, and told me not to exert much effort on al-Harith for he is hopeless, a that he fears Caesar.

One day al-Harith came out, put the crown on his head ad g permission for me to see him. I handed him the Messenger of Go (*peace be upon him*) letter. He read it and said:

«Who can take my dominion from me!?. I will march against t and fight him anywhere he may be even if he is as far as Yemen.»

He started calling upon his people to gather up, and he went and on in his show of power till the night. He gave orders for soldiers to get ready the horses, and he asked me to go and tell companion (the Prophet) what I saw. Then he sent a letter to Cae telling him about the news I brought him. At that time, it happen that Caesar was giving an audience to Duhia al-Kalbi another en to Caesar from the Prophet (*peace be upon him*). When Caesar r al-Hariths letter he wrote back to him not to marsh against prophet and to ignore him, and to join him in Elia. When al-Ha received Caesars reply, I was still sojourning in the country. summoned me and asked me when I am intending to go back to

hundred (weights) of gold. Meri gave me clothes and travel expenses and asked me to pass his regards of peace to the Messenger of God (*peace be upon him*) and to tell him that he is embracing his religion. When I returned to join the Messenger of God (*peace be upon him*), I delivered to him the message. He said:

* «His dominion stays with him.» I passed him as well Meri's regards and told him what he said. The Messenger of God said: «He told the truth».

CHAPTER THREE

We have but mentioned some of the kings of different groups and these sects' most knowledgeable scholars and great men who believed in him (The Prophet), and we cannot bring to count other believers who add up to most of the people on earth. Those who turned away from following him are the minorities, and are either conciliatory - who accepted upon themselves lowliness, tribute payment (*Jizyah*) and degradation- or scared of him. So the people of the earth fall into three categories: the true believers in him, the conciliatory, and the fearful. Even if none of the Jews at all embraced Islam during his time except their chief and the son of their chief, and their scholar and the son of their scholar, Abdullah bin Salaam who is acknowledged and testified by them as such, it would have been as good as the embracement of Islam of every Jew on the surface of the earth. How can one account to the fact where bishops and monks whose numbers can only be known to God who joined him by adopting Islam? Herein we mention the story of Abdullah bin Salaam.

In his Veritable Chronicle, al-Budhary narrates an account ascribed to Abdul-aziz bin Suhayb on the authority of Anas bin Malek. He said:

The Messenger of God (*peace be upon him*) came to Madina. The people of Madina heralded his coming and looked up to him with honour. The news reached Abdullah bin Salaam while he was in a family palm grove picking date-fruits. Still holding the date-fruits basket in his hand, he precipitated to see the Prophet of God (*peace be upon him*) and to listen to what he had to say. Then he returned to his family. When the Prophet was resting, Abdullah bin Salaam came to see him again. He said to him:

«I profess that you are indeed the Prophet of God, and that you came with the Truth. The Jews know that I am their chief, the son of their chief, and that I am the most knowledgeable among them and the son of their most knowledgeable chief. Call on them and ask them about me before you usher the news to them that I have embraced Islam: for if they know I have embraced Islam before you ask them about me, they would prevaricate about me.»

Then the Messenger of God (*peace be upon him*) sent for them (an envoy) inviting them over. They came in. The Prophet of God (*peace be upon him*) said to them:

«O people of the Jewish community! woe unto you! fear God, by God, who is the One and Only God, you know for certain that I am indeed the Messenger of God, and that I came to you (and to all the human race) with the authority of the Truth: embrace Islam.»

They replied:

«We do not know it!»

He repeated his call three times and they gave him the same answer every time. He said:

«Who is Abdullah bin Salaam among you?»

«This is our overlord and the son of our overlord, the most knowledgeable and the son of the most knowledgeable among us,» they said.

«Do you see if he embraces Islam?».

«God forbid! he is not to embrace Islam».

«O you bin Salaam! bring up your news to them».

«O people of the Jewish community, woe unto you! fear God, by God, who is the One and Only God, you do know that he is indeed the Messenger of God and that he came with the authority of the Truth» ibn Salaam said.

«You have lied» they replied.

The Prophet asked them to leave.

Also in the Veritable Chronicle of al-Bukhary, there is a quotation from a speech by Hameed on the authority of Anas he said:

«Abdullah bin Salaam heard about the coming of the Messenger of God (*peace be upon him*) while he was in a property of his. He went to see the Prophet (*peace be upon him*) and he said to him:

«I will ask you about three things that only a prophet can know: what are the first signs of the Hour (of the Resurrection?), what is the first food of the people of paradise?, and toward whom is a child more inclined to in heredity, his father or his mother?».

The Prophet replied:

«Jibreel (the Archangel Gabriel) told me about these things before:

Jibreel?, Ibn Salaam asked

(Yes), Jibreel, the Prophet replied»

Then Ibn Salaam said:

«From among the angels, this (Jibreel) is an enemy to the Jews
Then the Prophet recited the following verse (Qur'an):

«Say: Whoever is an enemy to Gabriel- for he brings down the
(revelation) to thy heart by God's will, a confirmation of what v
before, and guidance and glad tidings for those who believe, ﴿
Baqara: 97)

مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ (البقرة: ٩٧)

Then he said:

«As for the first sign of the Hour of the Resurrection: a great
from the East will come out at the people of the West. As for the
food the people of paradise will eat: it will be what exceeds from
liver of a whale. And if the water of the man (semen) precedes
water of the woman, the child is more inclined to his father, and if
water of he woman precedes the water of the man, the child is m
inclined to his mother».

Then Abdullah bin salaam said:

«I profess that there is no god but God and that you are
Messenger of God. The Jews are people of slanders, and if they ki
of my conversion to Islam before you ask them, they wo
prevaricate against me».

The jews came to see the Prophet. He asked them:

«Who is Abdullah bin Salaam among you?».

They said:

«The best and the son of the best of men among us, our overl
and the son of our overlord».

«Do you see if he embraces Islam?»

«God forbid him to do so».

At this moment, Abdullah bin Salaam showed up and said:

«I profess that there is no god but God and that Muhamma
the Messenger of God».

They said:

«Evil you are and the son of an evil man».

So they said evil things about him. He said:

«That is what I was afraid of O Messenger of God».

Ibn Ishaq said:

«Abdullah bin abi Bakr narrated to me a story ascribed to ya
bin Abdullah on the authority of a man from the family of Abdu

rabbi, embraced Islam, he said:

* «I heard the Messenger of God (*peace be upon him*) talking, and I knew his attribute, his name, and his looks, and I found in him what we have been expecting. I was glad for that; but I kept it in silence till the Messenger of God (*peace be upon him*) came to Madina. When he arrived he was hosted alongside with us at Bani Amr bin Awfs while I was on the top of a palm tree minding it, and my aunt Khalida bin al-Harith sitting below me; a man came declaring his arrival, I shouted: (God is Great). Hearing my praise to God, my aunt commented saying:

«I reckon you would have not raised your voice in a similar jubilance, praising the Greatness of God, as if the man, just arrived, was Moses bin Imran!».

I said to her:

«O my aunt! he is Moses bin Imran's brother, and he is his co-religionist. He was sent with the same message Moses was sent with.»

«O my nephew! Is he the Prophet we proclaim his coming at this time?».

«Yes indeed, yes.»

«Then this is the one» my aunt replied.

Then I went to see the Messenger of God (*peace be upon him*) and professed my embracement to Islam. Then I returned home and commanded them to do the same, and they did. I concealed my conversion from the Jews, then I went to see the Prophet of God (*peace be upon him*), I said to him:

«The Jews are people of slander, and I would like that you find me a host from your community that would help me do without them and without them knowing my conversion to Islam, then ask them about me: for if they know about this matter beforehand, they would concoct false accusations against me and disgrace me.»

He acknowledged and fulfilled my request, then he summoned them and asked them:

«What is Abdullah bin Salaam among you?»

«He is our overlord and the son of our overlord, our rabbi and our reference in all matters».

As they said so I came out and said to them:

«O people of the Jewish community, fear God! accept the message he brought to you for, by God you know quite well that he is the Messenger of God, and you find this written in the Torah: his name and his attribute. I profess that he is the Messenger of God and

I do believe in him, trust him, and know that he is the Prophet we are waiting for.»

«You are lying.» they said.

Then they started to ridicule me. I said:

«O Messenger of God! did not I tell you they are people of slanders and treacherousness, lies and immorality!».

Then I proclaimed my embracement to Islam, and so did my household, my aunt (the daughter of al-Harith), and her embracement to Islam was well received.»

In Imam Ahmad's *Musnad* (Ascriptive Chronicle) and in other books, Abdullah bin Salaam was quoted saying:

«When the Messenger of God came to Madina, the people were taken by awe before him; they said:

«The Messenger of God (*peace be upon him*) has arrived.»

I found my way among them to have a look at his face. When I saw it I knew that it is not the face of a liar, and the first thing I heard from him was when he said:

«O people, give food, spread peace, keep family ties, pray when people are asleep, and you will enter paradise in peace.»

The most knowledgeable men among them and among their rabbis all fit into the description given by God, Most Powerful, Most Revered:

«The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know» (al-Baqarah: 146)

﴿الَّذِينَ آمَنَتْهُمْ أَلِكْتَبَ يَعْرِفُونَ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ

يَسْلُمُونَ﴾ (البقرة: ١٤٦)

Among them are those who chose God, His Messenger, and the dwelling of the Hereafter, and others who chose this life on earth and obeyed the beckon of jealousy and arrogance.

In his book, «the conquests» (*Maghazi*), Moosa bin Oqbah mentioned on the authority of al-Zuhri that:

«Upon the arrival of the Messenger of God (*peace be upon him*) to Madina, there were some men in the city worshipping idols ardently. Some of their own people confronted them and destroyed the idols. Abu Yaser bin Akhtab- the brother of Yahaya bin Akhtab who is the rather of Saffiah, the wife of the Prophet (*peace be upon him*), sat before the Prophet (*peace be upon him*) listening to him and consulting him. Then he returned to the Qiblah in the direction to the

Holy Mosque (in Makka)- and said to them:

«O you people! listen to me, for God, Most Exalted in Power, Most Revered, has brought to you the Prophet you have been waiting for. Follow him and do not disobey him.»

When his brother Yahya heard him - and at that time he was the overlord of the Jews, and both belong to the tribe of al-Nadheer - he rushed to see the Prophet (*peace be upon him*). He reached him and sat before him, and listened to him. Then he returned to his people among whom he was obeyed and said:

«I came back after sitting before a man toward whom, O by God, I still consider myself an avowed enemy for ever.»

Abu Yaser, his brother, said to him:

«O the son of my mother, obey me in this matter, and you may disobey me in any other matter you wish, and you would not perish.»

* «No, by God!, I will not obey you».

The Shaytan (Satan, the Devil) took hold of him and of his people who followed his lead.

On the authority of Saffiah, the daughter of Yahya, Ibn Ishaq mentioned that someone narrated to Abdullah bin abi Bakr that Saffiah said:

«Among all the children of my father and those of my paternal uncle, I was the most favoured and beloved to them. I have never seen them favouring a child over me. When the Messenger of God (*peace be upon him*) came to Qaba, he was hosted by beni Amr bin Awf. My father and my paternal uncle, abu Yaser bin Akhtab, came to see him well-disposed and sweet-scented. O by God, they did not come until it was sunset. They came listless like two falling baskets, walking leisurely. I rushed toward them as I usually do when I see them, by God, neither one of them looked at me! I heard my parental uncle asking my father:

«Is it he who we think it is!?».

My father said:

«By God, yes indeed. You recognize him by his attribute and characteristics».

«Yes indeed» my paternal uncle said, «It is he».

My paternal uncle replied:

* «I am afraid of turning against him for as long as I live». [b]

Ibn Ishaq also said:

«Muhammad bin abi Muhammad Mawla Zayd bin Thabet narrated to me an account ascribed to Sa'eed bin Jubayr and to

Ikrima on the authority of ibn Abbas that he said:

«When Abdullah bin Salaam, Tha'laba bin Shee'ah, Asad bin Sae'e'ah, and Ubayd among others from the Jewish community - embraced Islam and believed in it sincerely and eagerly; those among the Jews who disbelieved said:

«Only the wicked among us believe in Muhammad and follow him. If they were the best of the people among us, they would have not left the religion of their fathers and embraced another.»

God All-Mighty, Most Sublime, then sent down the following verse:

«Not all of them alike: of the people of the Book are a portion that stand (for the portion that); they rehearse the signs of God all night long, and they prostrate themselves in adoration ﴿al-Imran: 113)»

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾﴾

(آل عمران : ١١٣)

CHAPTER FOUR

What is written in their Books is often expressed as his attribute, and this is more significant than referring to him by his name.

A questioner may say:

«It is well known that in the Qur'an, and the Sunna, it is written that your prophet is mentioned in their Torah and in the Bible, and that they deleted his name because of the issues of the chieftainship and the prohibition of some food. However, does it not stand to reason that all of them, in the East and in the West, in the South and in the North, had unanimously agreed to erase his name from the Books sent down by God?».

Such a matter is undoubtedly harder to resolve than if it was alleged that they had ignored mentioning his name verbally simply because it is easier to renege on a verbal word than on a written one. Besides, deleting written facts has more serious repercussions. Such a question dwells on the corrupt understanding that the Muslims themselves believe that his Arabic name is literally mentioned in the Torah and the Bible in Arabic, and that the Muslims themselves believe that Jews and the Nazarenes all over the world erased his name and deleted it altogether, and enjoin themselves to keep it that way far and near, in the East and in the West. Not a single scholar among the Muslim scholars had said that, neither God, praised be His Name, said this about them in His Book (The Qur'an), nor did His Messenger, and never did He reproach them as such. On top of that, neither the *Sahabah* (the Companions of the Prophet) nor the religious scholars and jurists who followed their lead, nor the scholars of *Tafsir* (interpretation), nor the historians or biographers said that. If some laymen among the Muslims imagined the case as such, they would have said so thinking that they were, as such, supporting the Messenger. One should bear in mind that an ignorant friend can be more harmful than a rational foe. Again, such an opinion surged up from the lack of understanding to the Qur'an. They thought that the saying of the Most Sublime:

«Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures),- in the law and the Gospel;-

for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burden and from the yokes that are upon them. So it is those who believe in him, and follow the light which is sent down with him, it is they who will prosper. ﴿al-Araf: 157﴾

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ الْكَلِمَاتُ الْأُمِّيَّةُ أَنْتَ الْوَحِيدُ الْعَزِيزُ ۝﴾ (الأعراف: ١٥٧)

Points out to the name as being mentioned in Arabic in the Torah and in the Bible. This is not the case, and here are three explanatory points:

1-The Lord, praised be His name, stated that His Messenger mentioned in their Books in the sense that what is written in the Books is about his attributes, origin, and description. He did not state that his name is written in Arabic literally in the Torah and the Bible - more about these mentioned attributes in both Books will be mentioned later on in this book, by God's Will -.

2-And describing him through his attributes and origin is more significant and reliable than through the mere mentioning of his name; because misunderstanding can fog the identity of a person through his mere name. Anybody with a similar name could be tempted to assume being him. Therefore, the misunderstanding in the matter occurred because of the anticipation that his name will be mentioned literally in Arabic.

3-Such misunderstanding is unjustified and it does not stand to the commonest rules of identification without any shadow of doubt in contrast to the description of his attributes, characteristics, marks, his mission, the distinguished marks of his nation, the time of his emergence, and the like. This description pointed out his exact indication and distinction, and restricted his identity to himself. Much of this account is mentioned in the Torah and the Bible, and in other prophecies in the hand of the people of the Book, as we are going to refer to. Few clues point out to several viewpoints as follows:

The Messenger of God (*peace be upon him*) was the most avi

irrevocable evidences against those who disbelieved in him and repudiated his prophethood, mainly against the people of knowledge and the people of the Book because they have all the evidences at hand about his prophethood. But even though and with their full knowledge of the truth, they denied him: a thing no man of reason would do. It is like someone recognizing another person without any shadow of doubt, and confirming his identification by telling him his correct name, the name of this father, his occupation, and his nick name if he has got one -, and the other person acknowledging these descriptions but at the same time denying them!. It is obvious that such a denial would not come from a man with a petty grain of mind. It is untenable, unbelievable, and quite ridiculous to consider. However, their reply was not as explicit as the above-mentioned example. They knew better! they did not make fools of themselves, they did not reply as such. They listened to the evidences they already knew, and then they denied him. They did not deny the evidences; but they denied him!.

It is well known that Muhammad bin Abdullah (*peace be upon him*) claimed to these - two nations - who were the most knowledgeable nations on earth before his deputation that his mention, attribute, and his precise description are all written in their Books. He recited this fact to them day and night, privately and overtly, in every meeting and in every circle, calling upon them to believe in him. Some did, others did not; but he kept reciting to them what is written in their Book, by God's Will. The ultimate goal of the mendacious repudiator is to say to the Prophet that these attributes and characteristics are true indeed; but they are meant to describe another prophet to come. This is the extreme edge of presumptuousness a denier of the truth can cling to, and beyond which his defectiveness would be scandalously revealed through his blatant lies and slanders. The attributes, characteristics, and distinguished marks mentioned in their Books fit him exactly like a key and a lock, leaving no space whatsoever for any doubt for he who recognizes them. Caesar and Salman knew him through these mentioned signs which fit the signs they already knew through their scholars. Same for Heraclius, he recognized his prophethood when the signs given to him by abu Sufyan matched exactly the signs he already knew about him. Heraclius said to abu Sufyan:

«What you say is true indeed. He is a prophet, and he will possess what is under my very feet».

Also, many beforementioned bishops and monks recognized him through his attributes and description as parents recognize their own children. God the Most Sublime said:

﴿The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know﴾ (al-Baqarah: 146)

﴿الَّذِينَ آمَنَتْهُمْ أَكْتَبَ يَـٰرْفُوتُهُ كَمَا يَـٰرْفُوتُونَ أَبْنَاءَهُمْ وَلَٰكِن قَلِيلًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَـٰكْلُمُونَ﴾ (البقرة: ١٤٦)

﴿Those to whom we have given Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe﴾ (al-An'am: 20)

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَـٰرْفُوتُهُ كَمَا يَـٰرْفُوتُونَ أَبْنَاءَهُمْ الَّذِينَ حَسَبُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾ (الأنعام: ٢٠)

It is well known that his mention is pointed out through his attributes and description which are written in their Books, and which apply to nobody else other than himself exactly as one of the believers among them said:

«By God, everyone of us knew him as he would know his own son or even more, for one would go out of his house, away from his wife, and would not know what may happen in his absence.»

For this reason God, Most Sublime, praised those among them who knew the truth and were not taken in by their pride against following him. The Most High said:

﴿Strongest among men in enmity to the Believers wilt thou find the Jews and pagans; and nearest among them in love to the Believers wilt thou find those who say, «we are Christians» because among these are men devoted to learning and men who have renounced the world, and they are not arrogant * And then they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognize the truth; they pray: our Lord! we believe; write us down among the witnesses * What cause can we have not to believe in God and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous? * And for this their prayer hath God rewarded them with Gardens, with rivers flowing underneath, - their eternal home. Such is the recompense of those who do good﴾ (al-Ma'edah: 82, 83, 84, 85)

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً

لِّلَّذِينَ ءَامَنُوا الَّذِي قَالُوا إِنَّا نَسْتَدْرِيْ ذٰلِكَ بِأَنَّ مِنْهُمْ قِسِيْصَ وَرُءَسَاآءَ وَأَنَّهُمْ لَا
يَسْتَكْبِرُوْنَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُوْلِ رَزَقَ أَعْيُنُهُمْ تَفِيْضٌ مِّنَ الدَّمْعِ وَمَا عَرَفُوْا مَنِ
الْحَقِّ يَقُوْلُوْنَ رَبَّنَا ءَاَمَنَّا فَكُتِبْنَا مَعَ الشَّٰهِيْدِيْنَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يَدْخُلَنَا رَبَّنَا مَعَ الْقَوَّامِ الْمَصْلُوْحِيْنَ ﴿٨٤﴾ فَأَنبَهُهُمُ اللّٰهُ يَمَّا قَالُوا جَنَّاتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِيْنَ فِيْهَا وَذٰلِكَ جَزَاءُ الْمُحْسِنِيْنَ ﴿٨٥﴾ (المائدة: ٨٢ - ٨٥)

Ibn Abbas said:

«when the Companions of the Prophet (*peace be upon him*) stood before al-Najashi and recited the Qur'an, the bishops and monks heard it and tears rolled from their eyes on their cheeks because of the truth they knew in what they heard.»

The Most Sublime said:

«..Because among these are men devoted to learning and men who have renounced the world, and they are not arrogant»

(al-Ma'edah: 82)

﴿.. ذٰلِكَ بِأَنَّ مِنْهُمْ قِسِيْصَ وَرُءَسَاآءَ وَأَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٨٢﴾﴾ (المائدة: ٨٢)

And Sa'eed bin Jubayr said:

«Al-Najashi sent eighty of his outstanding men to the Messenger of God (*peace be upon him*). He recited the Qur'an to them and their hearts softened and they wept and said: «By God!, we indeed know». Then they embraced Islam and went to see al-Najashi and told him. He then embraced Islam as well.» Concerning them God sent down the verses number 83 to 86 of sura al-Ma'edah.

According to Saddi they were twelve men: seven bishops, and five monks. When the Messenger of God recited the Qur'an to them, they wept and said:

«Our Lord! we believe in that Thou hast revealed, and we follow the Apostle; then write us down among those who bear witness»

(al-Imran: 53)

﴿رَبَّنَا ءَاَمَنَّا بِمَا أُنْزِلَ وَأَتَّبَعْنَا الرَّسُوْلَ فَكُتِبْنَا مَعَ الشَّٰهِيْدِيْنَ ﴿٥٣﴾﴾ (آل عمران: ٥٣)

Ibn Abbas commented that these were an example of Muhammad's followers who made up his nation, that is the good people who eagerly hoped that God will include them in Muhammad's nation. What is meant is that these are the people who recognized the Apostle of God by his attribute which were already written in their Books. They could not hold back their eyes from weeping, and their hearts from taking the first step forward in believing. This matches the saying of the Most Sublime:

«Say: «Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration * «And they say: «Glory to our Lord!. Truly has the promise of our Lord been fulfilled!» They fall down on their faces in tears, and it increases their (earnest) humility »(al-Isra'a: 107- 108- 109)

﴿قُلْ ءَإِذَا بُدِئَ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾﴾ (الإسراء : ١٠٧ - ١٠٩)

Mujahid, the Imam of *Tafsir* (an authority in the Interpretation) said that they were a group of men from among the people of the Book. When they heard the recitation of the Qur'an, they fell down to their knees in prostration and said:

«And they say: Glory to our Lord!. Truly has the promise of our Lord been fulfilled »(al-Isra'a: 108)

﴿وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾﴾ (الإسراء : ١٠٨)

In an account ascribed to Salamah bin abd Yasua'a - a Nazarene convert to Islam - and on the authority of his father and grand-father; Yunis bin Buqayr mentioned that he said that the Messenger of God (*peace be upon him*) wrote the following letter of the people of Najran:

In the Name of the God of Abraham (Ibraheem), Ishaq, and Ya'aqub. From Muhammad the Prophet, the Messenger of God, to the bishop of Najran and the people of Najran. Peace be upon you.

And then,

I call upon you for the worship of God instead of the worship of His servants. I call upon you to submit to the sovereignty of God instead of the sovereignty of His servants. If you choose to refuse then the payment of *Jizya* will follow. If you choose to decline, you would have paved the way for the declaration of a coming war. That is all.»

When the bishop received the letter and read it he was alarmed and deeply frightened. He sent after a man from Oman called Sharhabeel bin Wada'a. He was a man from the tribe of Hamdhan, and known for his ability to deal with vexing problems. The bishop handed out the letter of the Messenger of God (*peace be upon him*) to him. He read it. The bishop asked him:

"What is your opinion O abu-Maryem?"

"We have known what God promised Abraham of the line of prophethood in the progeny of Ishmael (Ismaeel). How can we

sustain our uncertainty about him if in the end he comes to be the awaited prophet!. I give no opinion in the matter of prophethood. If it was a matter of earthly affairs I would have endeavoured delving in it and coming up with a viewpoint.

"Please step aside and have a seat", the bishop said. Sharhabeel did.

The bishop summoned another man from Najran called Abdullah bin Sharhabeel. He was from the tribe of Asbah from Himayr. He asked him to read the letter and give his opinion. His reply was similar to that of Sharhabeel. The bishop asked him to step aside. He did. The bishop summoned another man from Najran called Jabbar bin Faydh. he was from the tribe of bani Harith bin Ka'b. He asked him to read the letter and to give his opinion. His reply was similar to that of Sharhabeel and Abdullah bin Sharhabeel. The bishop asked them to step aside, and they did.

When the three of them gave similar replies, the bishop asked for the bell to be rung, and hair-woven garments were hoisted in the monasteries that is what they used to do when they feel fear-stricken during daylight. When they feel fear-stricken during the night, they used to ring the bells and illuminate the monasteries with lit fire-. The people of the valley from above and from below gathered. The valley spreads for a distance of one day travel by a speedy rider, and it included seventy three villages, and one hundred and twenty thousand fighters. He read to them the letter of the Messenger of God (*peace be upon him*), and asked them to give their opinion. Their leaders agreed to send Sharhabeel bin Wada'a al-Hamazani, Abdullah bin Sharhabeel, and Jabbar bin Faydh, to ckeck out the state of affairs of the Messenger of God (*peace be upon him*). The delegates dashed off. As they arrived in Madina they took off their travel clothes and put on long, luxurious garbs trailing behind them, and wore golden rings. Then they rushed on their way to see the Messenger of God (*peace be upon him*). When they reached him they greeted him; but he did not greet them back. They lurked all day waiting patiently for him to talk to them. He did not because of the overly way they adorned themselves, flaunting their clothing and golden rings. They dashed off seeking Uthman bin Affan and Abdulrahman bin Awf whom they knew During the time of *Jahiliah*, both used to send their camel caravans to Najran and have them brought back laden with Najran's best wheat and fruit of the Muhajereen and Ansaar.. They said:

«O Uthman, O Abdulrahman! your prophet had written us a letter and we came to see him responding to his letter. We came in and greeted him, but he did not return our greeting. We spent a long tedious day patiently waiting for him to talk to us. Our patience wore out and he did not talk to us. What do you think we should do: return home or try again?». Uthman and Abdulrahman referred the query to Ali bin abi Talib who was present in the meeting.»

«What do you think about the situation of these people O abal-Hasan? They asked him. He said to them:

«I see that they take off their adornments and rings, and wear their travel garments, then go back to see him».

So did they, then they went back to see the Messenger of God (*peace be upon him*). They greeted him, he returned their greeting, then he said:

«By the One who sent me with the truth, they came to see me the first time and *Iblis* (Satan) was with them».

Then they discussed some matter among them without reaching a resolution till they asked him:

«What do you say about Jesus? we would like to hear your opinion».

God, Most Powerful, Most Exalted, sent down the following verses:

«The similitude of Jesus before God is as that of Adam; he created him from dust, then He said to him: «Be»: and he was * The Truth (comes) from God alone; so be not of those who doubt * If any one disputes in this matter with thee, now after (full) knowledge hath «come! let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray and invoke the curse» Of God on those who lie! ﴿al-Imran: 59- 60- 61)﴾

﴿إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ أَلَمْ يَكُنْ مِنْ رِيبِكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْإِلَهِ فَقُلْ تَقَالُوهُ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾﴾ (آل عمران: ٥٩ - ٦١)

They refused to admit that. Next morning, the Messenger of God (*peace be upon him*), wearing a turban, and his wife Fatima walking behind him, went to see al-Hasan and al-Hussein at a tree-shaded spot for arbitration. At that time he had several wives. Sharhabeel said to his companions:

«O you Abdullah bin Sharhabeel, O you Jabbar bin Faydh!, you have known that if the people of the valley gather from above and below, they will not respond or agree upon anything other than one opinion, and by God! I foresee something coming up!. By God, if this man is a king sent to us we will be the first among the Arabs to stab him in his eyes, face to face, and bundle his mission back to him; but he will not leave us till he and his people inflict on us some calamity, and we are the closest of the Arabs to him in the neighbourhood. If this man is a prophet sent to us, cursed be we! not even a single hair from us will stay on the surface of the earth, not even a clip of a finger nail without being destroyed».

His companions said to him:

«What is then your opinion O abu Maryem?, events are looming up toward an alarming situation!?».

«My opinion is to arbitrate with him; I see that this man does not pass an encroaching judgement or express an opinion in vain» he replied.

His companions said:

«Go ahead with it then».

Sharhabeel went to see the Messenger of God (*peace be upon him*). He said to him:

«I found a better way than to rely on the opinion of an arbiter between you and me».

«What is it?» the Prophet (*peace be upon him*) asked.

«I came myself to arbitrate with you starting from today till the night, and from the night till the next morning. Whatever you rule up presides over us!».

The Messenger of God (*peace be upon him*) said:

«There may be someone behind you dictating to you to say that?».

«Ask my two companions.» Sharhabeel replied.

He asked them, they said:

* «We do not go to any source of water or food without asking sharhabeel first and doing by his opinion».

The Messenger of God (*peace be upon him*) accepted and cancelled the arbitration through a third party. Next morning they came to see him, and he wrote to them a gently worded letter of reconciliation and good will. At a distance of one night travel from Najran, the bishop and the notable men of Najran met with them. The bishop was also accompanied by his step brother from his

mother's side and who was at the same time the son of his paternal uncle. He was called: abu Alqamah. The delegates handed the letter to the bishop. While he was reading it and Alqamah walking beside him, abu Alqamah's she-camel tripped. Alqamah uttered a curse bearing the meaning of wretchedness and referring to the letter being the cause of his she-camel tripping; but without mentioning the name of the Messenger of God (*peace be upon him*). Thereupon, the bishop said to him:

«You have asked for wretchedness for a God sent prophet!»

Abu Alqamah replied:

«Let no harm be done!. By God, I will not feel guilt free till I reach him».

He directed his she-camel toward Madina. The bishop praised his she-camel for him and said to him:

«Take notice!, the reason why I said that was out of fear that incorrect news may reach the Arabs that we have been taken in by imprudence, or have asked this man for favours the Arabs themselves never asked. And mind you! we are their most endeared and closest neighbours».

Abu Alqamah said:

«By God, I will not disappoint you».

Then he urged his she-camel forward and chanted:

«Toward you it is hurrying, anxious is her saddle, inside its belly is its baby unborn and affirming its religion is different than that of the Nazarenes».

He kept chanting till he reached the Prophet (*peace be upon him*), and he stayed with him till the day he died a martyr.»

***Twelve cues pointing out to the truth
that he is mentioned in their sent-down Books***

Once this fact is known, the confirmation that he (*peace be upon him*) is mentioned in the former books comes from several sources:

1-One of them comes from the (documented) telling of those whose prophethood is proven without any shadow of doubt, that he is mentioned in their Books. This is told by people the evidence of whose credibility is irrefutable, and therefore, it must be believed unequivocally, and because the evidence is impenetrable, denying or rejecting it is self-defeating. This proves his prophethood even if his mention was not known from any source other than this source of irrefutable integrity and credibility. How would it be then when all of

the sources agree with indisputable concordance!.

2-The fact that he made the spreading of the news about him one of the strongest evidences on his truthfulness and the genuineness of his prophethood, is by itself a declaration impossible to come from a man other than one who is fully assured and absolutely certain of his status.

3-The believers in him from among the ranks of bishops and monks, who chose to follow the truth over falsehood, believed in him and testified the truth in what he said.

4-Those who disbelieved him and disavowed his prophethood could not deny the glad tidings of the coming of a great prophet with such-and-such characteristics, including the description of his people, the land he will come from, and the agenda of his mission. But they denied and rejected the fact that these good news point out clearly and directly to him, (and adopted the falsehood) that they point out instead to a yet prophet to come. Those disbelievers themselves, and their associates among their people, knew that they were belying themselves; they preferred to take a ride on the wings of their vainglory and haughtiness, and adopt the strangest of distortions.

5-To their closest friends, many of them declared in private that it is him- the awaited prophet without any shadow of doubt, and yet, adamantly, they intended to flare enmity against him for as long as he lives.

6-The fact that the Prophet (*peace be upon him*) told them about his mention in their Books points out to one of many other facts he mentioned to them including the significance and the states of affairs of their former prophets, their people and what happened to them, the stories of their former prophets and their nations, the significance of the Beginning and the Hereafter, and many other matters the former prophets brought about. In all of that they knew the truthfulness in his accounts and their concordance with what is already mentioned in their Books. These accounts are many and their citation is beyond the scope of this book. However, it is important to mention that they did not belie him in one single occasion although it was to their interest to gain victory over him by finding one single untruth he utters, or one single slip of tongue he makes to use it against him and make people detest him. None of them said at any time that he told them something mentioned in their books and it was not. On the contrary, they used to agree with him and believe him,

and yet they stayed adamant in their decision not to follow him. This is one of the greatest evidences on his truthfulness in what he said even if all what is known about his veracity is this account on its own.

7-He told this to his enemies among the polytheists who have no (revealed) book, to his enemies among the people of the book, and to his followers. If what he said was false and unfounded, it would have given a sway for the polytheists to ask the people of the Book about it, and the latter, - had it been untrue - would have denied it. It would have given the people of the book a leading sway to deny it, and a sway to his followers to countermand him and belie him after they have believed in him. This would have contradicted the intended context of his saying from all sides. It would have been like a man telling others falsehoods as being true when they all know that he is uttering falsehoods, and notwithstanding, he holds on firmly to his (false) sayings as a proof to his truthfulness!!. Such a confused and contradictory state of mind cannot come from the mind of a man endowed with reason. Even the mind of a mad man would not generate such a twisted train of confused thoughts. If his presence was not known from any source other than these authentic and testified accounts about his truthfulness, it would be more than sufficient a reason to believe in him with absolute confidence. How would the level of confidence be when all the sources agree on his steadfast honesty!?.

8-Had it not been that they knew about the former prophets' proclamation of his coming, and had it not been that they tested and verified his attributes and characteristics, there would have been no need for them to mention him, spread the glad tidings about his coming, and proclaim his prophethood. Had it been that they did not know, this would have implied that what the former prophets said did not reach the latter prophets, and consequently the news did not reach them. The truth is contrary to this assumption. How many times, for example, Moses and Jesus told about him!?. Therefore, the fact that the Jews and the Nazarenes knew about him is undeniable. Besides, when the news of his coming were foretokened by the prophets who are people of indisputable credibility it was not then their unawareness of his status and identity that led them to reject and discredit him.

9-His mention has got to have been included in the original copies of their Books, and if not, it has got to have been deleted, and that the transcriptions of the new copies have been taken from the

already altered copies where his mention had been deleted. In fact there are discrepancies and contradictions in the transcribed copies of the Torah and the Bible including chronological inaccuracies in the gospels:

Their saying that the copies of the Torah all over the world agree is an obviously false statement. The old Testament in the hands of the Nazarenes differs from the Torah in the hands of the Jews, and the one in the hands of the Samaritans differs from both of them. On the other hand, the gospels of the Bible contradict one another. The assumption of agreement and non-contradiction is obviously a slander and a lie through which they hope to sway the minds of unlearned people and make them swallow the bait. Even the latter copies of the Torah in the hands of the Jews, suffer from additions, distorted translations and transliterations, and deletions which cannot escape those who are well-versed and deeply rooted in knowledge. They do not know for certain that these alterations are not found in the original (non-corrupted) scripts of the Torah that God sent down on Moses, nor in the original Bible that God sent down on Jesus. How could it be that in the Bible that was sent down on Jesus, the story of his crucifixion including the day, what happened to him, what befell him, his resurrection from the grave after three days, and other events, are mentioned in advance?!. These accounts and others should have been added on to the original text of the Bible by the Disciples of Jesus at a latter time. The Disciples must have mixed their thoughts with the words of the Bible, and called the sum of their epistle: the Bible. That is how the four gospels were generated: with contradictions among one another.

Their saying that the Torah - which is in between the hands of the Jews and - the Samaritans at present - is the same is a devious misinterpretation of the facts. There is no founded resolve among the Nazarenes that the Bible is sent down by God on the Messiah and that it is the word of God. On the contrary, all their sects agree that the four gospels are the endeavours of four men in different times, and that this is the only Bible they know:

a- One gospel was written by Matta (Matthew), the disciple of the Messiah. He wrote it nine years after the Ascension. He wrote it in Hebrew in the lands of the Jews: al-Shaam (Syria).

b- A gospel was written by Murcus (Mark) al-Haruni, the disciple of Sham'oon (Simon). He wrote it twenty three years after the Ascension of Christ. He wrote it in Greek in the lands of Antioch: the

lands of the Romaeans. Some of them say it was written by Sham'oon himself, then he kept his name anonymous and attributed it to Mark.

c- A gospel was written by Luqa (John), the physician from Intakiah (Antioch), the disciple of Sham'oon. He wrote it after the gospel Mark of was written.

d- A gospel was written by Yuhanna (John), the disciple of Christ. He wrote it in Greek some sixty years after the Ascension.

They call each one of them «The Bible» and the disparities, additions, and deletions among them are not beyond the reach of the reader. The same holds true considering the Torah of the Samaritans, the Jews, and the Nazarenes. The unprecedented falsity that all the copies of the Torah and the Bible agree all over the world is one of the most serious calumnies ever. More than one of the Muslim scholars mentioned these differences, additions, deletions, and contradictions, and they are all accessible to the reader⁽¹⁾. Had the context of this book been intended to discuss these matters in details, we would have done just that.

Another example of their prevarication is their ganging up together in keeping utmost secrecy to their distortions to the attributes of the Messenger. God Most Exalted reproached and censured them for their of distortions, and their devious concealment to the truth. He Most High said:

«Ye people of the Book! why do ye clothe truth with falsehood, and conceal the Truth, while ye have knowledge?» (al-Imran: 71)

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَكْتُمُونَ الْحَقَّ وَتَكُونُونَ الْكَافِرِينَ وَأَنْتُمْ تَعْلَمُونَ﴾

(آل عمران: ٧١)

«Those who conceal the clear (Signs) we have sent down, and the Guidance, after we have made it clear for the people in the Book,- on them shall be Gods curse, and the curse of those entitled to curse» (al-Baqarah: 159)

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنْزِلَ مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ

يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ﴾ (البقرة: ١٥٩)

«Those who conceal God's revelations in the Book, and purchase

(1) The reader is referred to the book of Sheikh al-Islam: The Book of the Correct Answer of Those who Altered The Religion of Christ.

for them a miserable profit,- they swallow into themselves naught but fire; God will not address them on the day of Resurrection, nor purify them: grievous will be their penalty ﴿al-Baqarah: 174﴾

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسَدُّونَ بِهِ مَسَارِقَهُمْ فَلَا أَبْصَارَ لَهُمْ فِي يَوْمٍ تُصْفَى عَنْهُمْ آلُفُهُمْ وَلَا يُحِيطُهُمْ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾﴾
(البقرة: ١٧٤)

﴿O people of the Book! there hath come to you our apostle, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): * There hath come to you from God a (new) light and a perspicuous Book, ﴿al-Ma'edah: 15﴾

﴿يَتَأْخَذَ الْكِتَابَ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾﴾
(المائدة: ١٥)

As for their distortions, God, praised be He, mentioned it in several occasions. He mentioned as well how they deliberately twist their tongues when they recite the Book to con the hearer (listener) and give him the impression that he is hearing passages of the uncorrupted original text. Their recondite method in manipulating the original text can be summed up in five points:

a- Dubiousness and subtlety in wrapping the truth with falsity in a way hardly distinguishable.

b- Concealment of the Truth.

c- Concealment of the Truth in locking it up in utmost secrecy.

d- Distortion of the written words out of their intended meanings, and this is done in two ways:

Distortion of the spelling and the pronunciation, and

Distortion of the meaning.

e- Dubious and subtle twisting of the tongue when reciting to simulate the original text sent down, and to give a false impression to the hearer (fogging nuances).

They have committed these premeditated infringements for the sake of personal interests. When nothing stopped them in evoking hostility against the Messenger, repudiating his prophethood, betraying him, and fighting against him; it is expected that nothing would have stopped them in denying his irrevocable attributes and characteristics, deleting them, and distorting the words of the original sent-down text, misinterpreting it deliberately, changing the

world from their original places to suit the context of their self-interest, and concealing their misdeeds. But because of the copiousness and multifariousness of the propitious signs, it escaped them to conceal all of them and cordon them off. In order to circumvent this prickly problem, they reverted to the distortion of the Interpretation to sabotage the intended meanings:-meanings that only and solely fit the person the words are intended to point out to and describe, and to attribute them to an unknown, a non-existent prophet-to-come, to someone neither created by God nor meant to exist at all (because Muhammad is the Seal and the last of the Prophets).

The Prophet (*peace be upon him*) sought the testimony of the scholars of the people of the Book; their just scholars did testify to. As such, the rejection of the lying and opposing unbelievers is a tempest in a cup of tea. The Most High said:

«The unbelievers say: «No Apostle art thou» say: «Enough for a witness between me and you is God, and such as have knowledge of the Book»» (al-R'ad: 43)

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدُ اللَّهِ﴾
الْكِتَابِ ﴿٤٣﴾ (الرعد: ٤٣)

«Say: «See ye? if (this teaching) be from God, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (How unjust ye are!) Truly, God guides not a people unjust »» (al-Ahqaf: 10)

﴿قُلْ أَزِيدُكُمْ إِن كَانَ مِنَ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامُوا﴾
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ (الأحقاف: ١٠)

«And there are certainly, among the people of the Book those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: they will not sell the Signs of God for a miserable gain! for them is a reward with their Lord, and God is swift in account» (al-Imran: 199)

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ﴾
الْحِسَابِ ﴿١٩٩﴾ (آل عمران: ١٩٩)

«Strongest among men in enmity to the Believers wilt thou find the Jews and the pagans; and nearest among them in love to the Believers wilt thou find those who say, «we are Christians»: Because among these

are Men devoted to learning and men who have renounced the world, and they are not arrogant ﴿(al-Ma'edah: 82)

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا فَعَلْنَا ذَلِكَ بِإِنِّ مِنْهُمْ فِتْنِيَةً وَهَٰؤُلَاءِكَ لَا يُتَذَكَّرُونَ﴾ (المائدة: ٨٢)

﴿And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognize the Truth: they pray: «our Lord! we believe; write us down among the witnesses.»﴾ (al-Ma'edah: 83)

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ وَمِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَكُتِبْ لَنَا مَعَ الشَّاهِدِينَ﴾ (المائدة: ٨٣)

﴿Those to whom we sent the Book before this,-they do believe in this (Revelation); * And when it is recited to them, they say: «we believe therein, for it is the truth from our Lord indeed we have been Muslims (Bowling to God's Will) from before this * Twice will they be given their reward, for that they have persevered, that they avert evil with God, and that they spend (in charity) out of what we have given them» (al-Qasas: 52- 53- 54-)

﴿الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُنزلُ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبَدَرُوا بِالْحَسَنَةِ الْبَاطِلَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾﴾ (القصص: ٥٢ - ٥٤)

One single testimony from one of the above-mentioned people has more weight of credibility than filling of the whole earth capacity with unbelievers. And his testimony cannot be opposed even by the filling of the whole earth capacity with abnegators. How could it be other than that when those among the people of the Book who bore witness to his prophethood are many times more than those among them who did not! In their midst the - worshippers of the Cross and the people who incurred the wrath of God people-not everyone - to the likeness of donkeys - who assumes himself to be among the conned by similar pretenders of knowledge, what would others think about them!?. Those self-confessed «Knowledgeable men» who pretend that they have never heard of him (The Prophet), or never knew of his commission, should not be classified among the knowledgeable men in this matter. Only those who believed in him and followed him are the reliable scholars. Those among them who

know the Truth and chose to conceal it and to deny his prophethood are scholars of misdeeds, and their rejection does not and cannot change the proven and testified truth.

If one supposes that there is no mention of the Messenger of God (*peace be upon him*) in the present texts in the hands of the people of the Book, neither by his attribute nor by his characteristics and signs; this does not necessitate that he was not mentioned in the texts of their predecessors at the time of his delegation as a prophet. The generations that came after the corruption of the texts was done with, would have received the distorted texts as being genuine, and would have believed in them as such. Then these corrupted texts passed from one generation to the next and became the authorized texts where the original texts became arcane and archived in the dungeons of utmost secrecy. The probability of such a scenario is not far-fetched; on the contrary, it is quite plausible. Here are the Samaritans!, they did change and displace words from the Torah, and the altered texts became the authorized texts, where the original authentic texts were all lost for ever. So is the old Testament in the hands of the Nazarenes. Indeed, religions and holy Books have been changed by the hands of the people. Had not the Qur'an been safeguarded against corruption by God Himself (praised be He) and sponsored by God that in believing and following it no nation will inflict upon itself falsehood, it would have ended up like the other Books. The Most High said:

﴿We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)﴾ (al-Hijr: 9)

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ (الحجر: ٩)

It is hardly believable that the ancient Books could have missed the mention of such a great event!. No greater event had passed to come to the world, from the time of Creation till the day of Judgement, for it is the heart of the world and had spread throughout the world with so great an influence through the succession of the ages and till God repossesses the earth and all that is on it. By all means, such a great event would have been narrated and passed on through the succession of the prophets. When all of the prophets in succession mentioned the coming of a liar, an impostor (Anti-christ) at the end of time who would stay on earth for forty days. Every prophet warned his people of him, from Noah to the Seal of the Prophets Muhammad (*peace be upon him*). By the same token how could it be possible that all the Holy Books sent down by God fell

short in mentioning an event so great that the world never witnessed a similar before and never will!. This cannot be absorbed by any measure of reason, and the wisest of men would never invalidate it. On the other hand, the facts are contrary to such an untenable assumption, for God (praised be He) never sent a prophet without taking oath from him and a covenant to have faith in Muhammad and to believe in him. God Most Sublime said:

«Behold! God took the covenant of the prophets, saying: «I give you a Book of wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help God said: «Do you agree, and take this my Covenant as binding on you?» they said: «We agree» He said: «then bear witness, and I am with you among the witnesses»» (al-Imran: 81)

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا ءَاتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَضْتُمْ وَءَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ ءِصْرِي قَالُوا اقْرَئْنَا قَالَ فَأَشْهَدُوا ؕ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾﴾ (آل عمران : ٨١)

Ibn Abbas said:

God did not send a prophet without making it obligatory on him to take upon himself the solemn pledge to believe in Muhammad and to support him if he happens to be sent during his life time. He bid every prophet to impose on his people to take upon themselves the covenant to believe in Muhammad and to follow him if he happens to be sent during their life time.

In the texts of the former Books is the mention of The glad tidings in the coming of Muhammad, his Attributes and the attributes of his people.

Explanation of significance of these signs and Their agreement with the sharia.

1- These guiding aspects are in accordance with the prevailing findings of research concerning the mention of his unique attributes, characteristics, and identity in the former Books. Below, we cite some of what these Books included a propos:

'In the Torah, the Most High said:

«I shall raise for the people a prophet from their brethren like unto you, and I shall put My Words in his mouth, and he will tell them what I bid them to do. He who does not accept this prophet who speaks in My Name, I shall revenge from him and his offspring.»

No one of them can reject or deny this text; but the people of the Book meddle with it in four ways:

a- They shift the reference toward the Messiah, and this is the way of the Nazarenes.

b- The Jews meddle around it in three ways:

i - They restructure the verse referring to the Messenger from the affirmative clause to an exclamation clause expressing questionability. Instead of starting the sentence: «I shall raise for the people of Israel a prophet» they changed it to: «Should I raise for the people of Israel a prophet!?» and this is to imply: «I shall not raise».

ii- They interpret the verse as referring to the prophet Samuel for he is from the people of Israel, and that the propitious signs came to point out to a prophet from their brethren, and that the brethren of a people are the sons of their fathers, and these are the people of Israel.

iii- They assume that this verse points out to a prophet who will come in the end of time to re-instate the kingdom of the Jews to a highly influential status. The Jews are still waiting for this prophet to come.

The Muslims say that the propitious signs clearly describe the Prophet (*peace be upon him*), the Arabic unlettered Prophet Muhammad bin Abdullah (*peace be upon him*), and that they cannot possibly indicate to any other Prophet because they came to indicate a prophet from among the brethren of the people of Israel and not directly from the people of Israel themselves. The Messiah, for example, is from the people of Israel; if these propitious signs were meant to indicate the Messiah, God would have said: «I shall raise for them a prophet from among themselves» as the Most High said:

«God did confer a great favour on the Believers when He sent among them an apostle from among themselves, rehearsing unto them the Signs of God, sanctifying them, and instructing them in scripture and wisdom, while, before that, they had been in manifest error» (al-Imran: 164)

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرُكُوعِهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾

(آل عمران: ١٦٤)

The brethren of the people of Israel are the people of Ishmael (Isma,eel) for it does not stand to reason, in any language, to say that the people of Israel are the brethren of the people of Israel!. If someone is referring for example to the brethren of let us say Zayd,

Zayd himself cannot be included among them. He also said: «a prophet like unto you» this indicates that the betokened prophet will come with a general *Sharia* like Moses did. This annuls the assumed reference toward Samuel. It does annul, as well, the reference toward Joshua, and this is from three points:

a- Joshua is from the people of Israel, not from their brethren.

b- He was not like unto Moses, and the Torah mentions that no prophet like unto Moses shall be raised from the people of Israel themselves.

c- Joshua was a prophet contemporary to Moses. Therefore, the promise points out to a prophet God shall raise after Moses.

The same three points annul that the promise refers to Aaron (Harun) although Aaron died before Moses. Besides, God delegated him with Moses, during Moses, life time. A fourth point strengthens this annulment with more confidence is that:

d- Included in the propitious signs is the promise that a book will be sent down upon the commissioned prophet, through of which he will give the people a clearer account on the lines of the prophets. This Book was not granted to any prophet after Moses other than the Prophet Muhammad (*peace be upon him*). This is one of the signs of his prophethood: telling the stories of the former prophets. God Most sublime said:

﴿Verily this is a Revelation from the Lord of the Worlds * With it came down the Spirit of Faith and Turth * To thy heart and mind, that thou may admonish * In the perspicuous Arabic tongue * Without doubt it is (announced) in the mystic Books of former peoples * Is it not a sign to them that the learned of the children of Israel knew it (as true)?﴾ (al-Shu-araa: 192- 193- 194- 195- 196- 197-)

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فِي الْفَرَسِ الْغَلِيظِ ﴿١٩٢﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٣﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٤﴾ وَلَقَدْ لَقِيَ زَكْرِيَّا الْمَلَائِكَةَ الْكَاذِبِينَ ﴿١٩٥﴾ أَوَّلَ بَيْتٍ تَقَامُ ﴿١٩٦﴾ أَن يَعْلَمَ عُلَمَتُونَا بَنِي إِسْرَءِيلَ ﴿١٩٧﴾﴾ (الشعراء: ١٩٢ - ١٩٧)

The Qur'an was sent down upon the heart of the Messenger of God (*peace be upon him*), and communicated to the people the work of the former prophets. It would be incorrect to attribute this sign to the Messiah, and the Nazarenes do agree a propos, because it came pointing out to one among the brethren of the people of Israel, and the people of Israel and their brethren are all servants of God. No one among them is a god. In the Nazarene belief the Messiah is a worshipped god and he is more revered as to be counted as one of the

brethren of the servants of God. The propitious sign came pointing out to a created human being whom God will raise from among His servants and their brethren with the mission of a prophet and without a provision for a godly status. To the Nazarenes, therefore, this sign does not point out at all to the Messiah. As for the tamperers with the words of God, those who deleted some letters and words to change the affirmative clause to a question clause to imply contrary to what it means, are not doing anything different than their known habit of distorting the words of God and changing the position of the words from their places in the sentence to suit their desires and then lie to God and attribute the distorted words to Him. This method in changing what it is to what is not is the most abhorring level of distortion and alteration. One of the miracles of the Prophet (*peace be upon him*) in conveying the word of God is testimonially expressed in the disclosure of these textual distortions and alterations. As such, God proved his trustworthiness to every person endowed with a core of a mind and with the faculty of reasoning, and this makes his faith increase and strengthen many folds more, and makes the disgrace on the unbelievers increase many folds more.

2-In the fifth book of the Torah, it says:

«God came from Sīnai and manifested Himself from Sa’eer, and appeared from the mountains of Faraan, and with Him the angels of His Divinity on His right side.»

This implies the three prophethoods: the prophethood of Moses, the prophethood of Jesus, and the prophethood of Muhammad (peace be upon them). His coming from Sinai signifies the mountain God talked to Moses from, and on which He gave him the delegation of prophethood. His manifestation from Sa’eer signifies the appearance of the Messiah from Jerusalem, and Sa’eer is a known village in the area of Jerusalem up to this date, and this was the glad tidings of the prophethood of the Messiah. Faraan is Makka, and God (praised be He) likened the prophethood of Moses to the arrival of the dawn, and the prophethood of the Messiah afterwards to its rise and shine, and the prophethood of the Seal of the Prophets afterwards to the rise of the sun up in the sky spreading its light all over the horizons. Actually, this revelation reflects an equally important aspect for through the prophethood of Moses God (praised be He) sundered the night of disbelief and cast light on its dawn through his prophethood, and the light and shine increased through the prophethood of the Messiah, and it was completed

reaching its apex and filling the earth through the prophethood of Muhammad (*peace be upon him*). These three prophethoods are included in this propitious sign in the Torah and have their equals in the Qur'an. At the beginning of sura At'teen:

﴿By the Fig and the Olive * And the Mount of Sinai * And the City of security﴾ (Atteen: 1- 2- 3-)

﴿وَالزَّيْتُونِ وَالْأَنْثُونَ وَمُورُ سَيْنَىٰ وَهَذَا الْبَلَدِ الْأَمِينِ﴾ (النين: ١ - ٣)

The fig and olive trees are native trees in the Holy lands where the Messiah first emerged.

Mount Sinai is the mount on which God talked to Moses and commissioned him with prophethood.

The City of security is Makka, God's precinct of peace and security, where the prophethood of Muhammad (*peace be upon him*) was commissioned to him. Peace be upon all of them.

These three similitudes in the Torah correspond to the three similitudes in the Qur'an regardless to what the Jews say: that Faraan is the land of al-Shaam and not the land of Hijaaz. There is nothing new about their innovative lies and distortion of texts. Mind you! it is mentioned in the Torah that when Ishmael departed from his father (Abraham), he dwelled in the desert of Faraan: that is what the Torah says:

«And Ishmael dwelled in the desert of Faraan, and his mother gave him in marriage to one of the women of Jerusalem».

The scholars of the people of the Book do not cast any shadow of doubt on the fact that Faraan was the dwelling place of the family of Ishmael. The Torah foretells the prophethood that will appear in Farran, a prophethood that will be commissioned to a great man from the progeny of Ishmael, and that his nation and his followers will spread out till they overpopulate the plains and the mountains as we shall mention, by the Will of God, Most Sublime -. Primarily, no place is left to accommodate any doubt that this foretold prophethood is that of Muhammad (*peace be upon him*). It descended in Faraan, and was commissioned to the noblest son of the progeny of Ishmael. It filled the earth with shine and light, and his followers filled the plains and the mountains. It is not out of the ordinary that the people the Torah described as being void of conviction and short in prudence would create a rift between a pretentious and ignorant man, a repudiator, and an adamant upholder to his pride and stubbornness.

The words of the Torah in describing them are:

«They are a people lacking in convincing opinion and in prudence».

One would say to those upholders to their obdurateness:

Where it is then that assumed prophethood that came from al-Shaam and ascended as high as the light of the sun, and overshadowed the two prophethoods before it!?. This stubbornness! is it not like the stubbornness of him who sees the sun rising from the East and he confutes the facts, hits his head against a wall of the brick, and says: no! it is rising from the West!.

3-In the first book of the Torah, it is mentioned that:

«The angel appeared to (Hagar), the mother of Ishmael, and said to her: O Hagar! where did you come from and where do you want to go?. When she explained to him the fact of the matter, he said to her: Return, I will multiply your off-spring and your crop till they become countless. So you will conceive and give birth to a child I shall call Ishmael, because God has heard your supplications and prayers, and your son will be like a monster⁽¹⁾ in the eye of the people, his hand will be over all and everything, and the hand of all will be stretched to him in submission.»

This propitious sign implies that the hand of her son will be over all the people, his word the highest, and the hand of all people are under his. On whom does this description apply from the off-spring of Ishmael other than on Muhammad bin Abdullah (*peace be upon him*)?!

Again, in the first book of the Torah, it says:

«God said to Abraham: I am preparing your son Ishmael for a great nation for he is of your off-spring.»

This is another propitious sign from Him (God) who prepared his son for a great nation, and this son of his is no one else other than Muhammad bin Abdullah who is a genuine descendent of Ishmael, and he was prepared to lead a great nation. He who looks closely at this propitious sign will come to the firmly convincing resolution that it refers to the Messenger of God (*peace be upon him*). The hand of Ishmael was never above the hand of Isaac (Ishaq), and Isaac's hand was stretched toward him in submission. How could that be and the prophethood and the kingdom were in Israel and in al-Ays, and both are the sons of Isaac? When the Messenger of God (*peace be upon*

(1) tough

him) was commissioned with the prophethood, it was commissioned to the son of Ishmael to whom all nations humbled themselves and kings bowed in submission. He made the succession the rule to the people of his house till the end of time, and their hands became above the hands of all others, and all other hands stretched toward them in submission.

Again, in the first book of the Torah, we read that God said to Abraham:

«During this a child will be born to you, his name is Isaac.» Abraham said: «I hope that Ishmael lives in Your care glorifying You.» God Most Sublime said: «I have responded to your pleas for Ishmael. I do bless him, bestow My favours upon him, and cherish him so very much, as you have asked. I will prepare him for a populous nation and give him a great people.»

What is meant by all of that is the off-spring of Ishmael. It is he that God made very important and great, and prepared him for a populous nation, and gave him great people. No one from the loins⁽¹⁾ of Ishmael had come with such blessing and bestowed greatness with all the signs applying to him other than the Messenger of God (*peace be upon him*) His people filled the horizons and over-ran in numbers the progeny of Isaac.

4-In the fifth book of the Torah, Moses said to the people of Israel:

«Do not obey fortunetellers and astrologers, for the Lord will raise for you from among your brethren a prophet like unto me: obey this prophet.»

As mentioned before, this prophet cannot be from the people or Israel themselves because the brethren of a people are not the same as the people referred to: when one says, for example, that Bakr and Taghleb are brothers to the people of Bakr, and vice versa. It does not stand to reason to say that the people of Bakr are brothers to the people of Bakr!! If you ask someone to bring you a man from the brothers of bani Bakr bin Wa'el he would bring you a man from bani Taghlib bin Wa'el, not a man from bani Bakr.

5-It is mentioned in the Bible that the Messiah said to his Disciples:

«I shall be going and the Paraclete, the Spirit of the Truth, will

(1) from the off-springs.

come to you. He does not speak on his own authority, but he speaks as he is told to. He will acknowledge me and you will be witnesses because you are with me before the people, and he will tell you about everything that God had prepared for you».

In John's Gospel, it reads:

«The Paraclete will not come to you if I do not go. When he comes he will reprimand the world for sin, and he will not speak on his own terms but as it will be revealed to him. He will talk to you and rule over you with justice, and will tell you about events and about the Unknown.»

In another passage, it reads:

«The Paraclete is the Spirit of truth that my Father will send in my name, and he will teach you everything.»

In another section, it reads:

«I am asking Him to send you another Paraclete to stay with you forever. He will teach you everything.»

In another location, it reads:

«The son of man is leaving, and the Paraclete coming after him will reveal to you all secrets and explain to you everything, and he will bear witness to me as I bear witness to him. I brought to you parables, he will bring you the Interpretations.»

Abu Muhammad bin Qatabah said that these things, though different, are closely related to each other. The differences are due to the fact that there were several scribes from among the Disciples of the Messiah (*peace be upon him*) who inscribed them from him. The «Paraclete» in the language of the Disciples is one of the wordings of «laudation» similar to: «Mahmood «Muhammad» or «Hamid» (in Arabic), or the like. In the Bible of Habasha (Abyssinia), his name comes under «bin Na'atees». In another location it read:

«If you love me, keep my commandments and I will ask the Father to give you another Paraclete who stays with you forever. He will speak through the Spirit of the Truth whom the world could not bear to accept because they did not know him. I will not leave you like orphans, I will come back to you shortly.»

In another location, it reads:

«He who loves me will keep my word and my Father loves him, and to Him he returns, and in His care the house is united. I talked to you about that because I shall not be staying with you, and the Paraclete, the Spirit my Father will send to you, will teach you everything. He will remind you of everything I said to you. I am

leaving but I shall return to you. If you love me you should rejoice in the name of the Father. If my speech rested in you, you would have everything you want.»

In another location, it reads:

«When the Paraclete my Father has sent has arrived, the Spirit of Truth from my Father, he will bear witness to me. I told you that, so that, if you believe you will not doubt him.»

In another location, it reads:

«I have many words I want to tell you, but you would not be able to carry. But when the Spirit of Truth comes, he will guide you to all the truth for he does not speak on his own terms, but he speaks what he hears. He will tell you of all things to come, and teach you all about the kingdom of the Father.»

John mentioned that the Messiah said:

«The Archon of the world will come and I have nothing.»

In Matthew's words:

«Did you not see that the stone carved by the builders becomes the foundation of the corner established by God! This has happened, and it is a wonder to your eyes. For that I tell you the kingdom of God will be taken away from you and will be given to another nation to taste its fruits. He who falls on this stone will be crushed, and upon whomever it falls, it will smash him.»

In their language, they differed in what the «Paraclete» means, and their interpretations come down to three modes of understanding:

a- That, as aforementioned, it means the «lauder» or «the singing of the praises of» or an expression to describe the honesty of someone. It was a common expression to say: «He who does good will have a good Paraclete» as narrated by Yoosha'a (Joshua); that is to say: «will be accompanied with laudation».

b- The second interpretation to which most of the Nazarenes adhere states that it means the «Saviour» that is the Messiah himself whom they refer to as the «Saviour». They also said that this word is Syriac and it means "The Saviour", and that in Syriac it corresponds to «Farooq» Paraclete = Fariqlete, which is «Fariq + lete». «Fariq» means different, distinguished, and «lete» is an affirmative suffix like saying: a man he is, a stone it is, a horse it is.

Another Nazarene group said that it means «The Consoler» or «The Comforter» both in Syriac and in Greek.

One agreement against the two interpretations is the fact that the

language the Messiah spoke was neither Syriac nor Greek, it was Hebrew, and the Bible was sent down in Hebrew, and was translated from Hebrew to Syriac, Romaeon, Greek, and other languages. Most of the Nazarenes are on the belief that it means «The Saviour» and in the current Bible he (the Messiah) says: «I came to redeem the world» and in their prayers, the Nazarenes say: «you were born for us a redeemer». Since the Nazarenes had no way to deny the text, they distorted them in a different way. Some of them said that the «Paraclete» is a Spirit that descended on the Disciples. Some said that it refers to tongues of fire that descended on the Disciples from the sky, and that through them they performed the signs and the miracles. Some assumed that the «Paraclete» is the Messiah himself who came back forty days after the Crucifixion and was resurrected. Some said that its meaning is unknown, a mystery.

He who ponders on the words of the Bible and their contexts would know that interpreting the «Paraclete» as a «Spirit» is invalid, so are the interpretations: «tongues of fire» and «The Messiah himself». The Holy Spirit never stopped descending on the prophets and the righteous men before and after the Messiah, and the description of the Paraclete does not apply on the Holy Spirit. God the Most Sublime said:

«Thou wilt not find any people who believe in God and the last day, loving those who resist God and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a Spirit from Himself» (al-Mujadilah: 22)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ (المجادلة : ٢٢)

When the poet Hassan bin Thabit was writing satiric poems against the unbelievers, the Prophet (*peace be upon him*) said: «May God strengthen him with the Holy Spirit». He also said to him: «May the Holy Spirit be with you as long as you are defending His prophet». Since there is no historical precedence of this Spirit being referred to as a «Paraclete» one would conclude that the «Paraclete» refers to a different matter. Time and again, prophets and righteous men are still being strengthened by this Spirit, and what the Messiah foretold and promised to come was a matter of much more importance. Besides, the traits used to describe the Paraclete do not

it in the description of a Spirit; but they fit in the description of a man, a man similar to him (to the Messiah) who is coming after him, for he said:

«If you love me, you keep my commandments and I will ask the Father to give you another Paraclete to stay with you for ever.»

His saying: «another Paraclete» indicates that this Paraclete is next to him, a second person similar to him (a prophet), and coming after him, and that he was not living with them during the time of the Messiah; but that he will come and guide them after the Messiah had left. «to stay with you for ever» refers to an agent that will continue to stay with them to the end of time. It is known that the Messiah did not advocate his own stay, and it was construed to mean the stay of his teachings and example. But his teachings and example of this first «Paraclete» did not last with them for ever. This shows that the second «Paraclete» is the one with the unalterable law that will stay with them for ever, and this applies to Muhammad (*peace be upon him*).

He also told them that this «Paraclete» to come will acknowledge him and teach them everything, and mention to them all that the Messiah had said. And that he will reprimand the world for their sins. He said:

«The Paraclete that my Father will send you will teach you everything and remind you of all I said to you.»

He also said:

«When the Paraclete my Father sent has come, he will bear witness to you of what I said as a sign so that you would believe in him and would not doubt him.»

He also said:

«It is better for you if I go to my Father; If I do not go, the Paraclete will not come to you. When I go I will send him to you for he will reprimand the world for sins. I have many words I want to tell you, words you cannot possibly bear; but when the Spirit of the Truth comes, it will be he who will guide you toward the totality of the Truth for he does not speak on his own terms, but speaks what he hears. He will tell you everything he brings, and all that belong to the Father.»

All of these descriptions and attributes the Messiah said to the Nazarenes apply to an agent seeable and hearable by men, an agent who will bear witness to the Messiah and teach them everything, who

reprimand the world for sins, and guide the people to the whole Truth, who will not speak on his own authority but he will speak what is revealed to him and tell them about all that will come to pass, and teach them all that belongs to the Lord of the Worlds. As such, this agent cannot be an angel invisible to anyone, or a state of guidance and knowledge in the heart of some people; it cannot be other than a human being of great standing, preaching what the Messiah told about. This agent, the Paraclete, cannot be other than a messenger, a human being who is greater in standing than the Messiah because the Messiah preached that this agent can do what the Messiah cannot, and knows what the Messiah did not, and tells about all that will come to pass, where he said:

«I have many words I want to say to you, but you cannot possibly bear them. But when the Spirit of the Truth comes, it is he who will guide you to all of the Truth, for he does not speak on his own terms, but he speaks what he hears. He will tell you about all that will come to pass, and all that belongs to the Father.»

No man endowed with reason would doubt that these traits do not apply to anyone other than Muhammad (*peace be upon him*), because describing the holy attributes of God, His angels, His Kingdom, and what He prepared in Paradise for His Believers, and in Hellfire for His enemies, is a matter the details of which are hardly comprehensible per se by most men, Ali (May God be pleased with him) said:

«Talk to people by what they know, and let go what they deny having knowledge of: do you want God and His messenger to be belied!».

Ibn Mas'ood said:

«No man talks to a group of people of something that cannot reach their understanding without turning away some of them.»

A man asked ibn Abbas about the following saying of the Most Sublime:

«God is He who created seven Firmaments and of the Earth a similar number, through the midst of the (all) descends his command: that ye may know that God has power over all things, and that God comprehends all things in (His) knowledge» (al-Talaaq: 12)

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِيَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ (الطلاق : ١٢)

He replied:

«Can you be sure that if I explain it to you, you would not disbelieve!?»

That is if I explain it to you, because it is beyond the understanding of most men, you would most probably disbelieve and deny it. This corresponds to what the Messiah said:

«I have many words I want to say to you, but you cannot possibly bear them.»

and he (the Messiah) is the trustworthy and the (prophet) believed in what he says.

For this reason, the Bible does not include any details about the attributes of God Most Sublime, and about the description of His kingdom, the Day of Judgement, other than generalities. So is the Torah, it contains no details about the Day of Judgement other than general matters although the (coming) of Moses (before Jesus) facilitated (the road to Jesus) a propos. Despite that, the Messiah still told them: «I have many words I want to tell you; but you cannot possibly bear them.» Then he said:

«But when the Spirit of the Truth comes, it will be he who will guide you to all of the Truth. He will tell you all that is coming to pass, and all that belong to the Lord».

This points out to the fact that the coming «Paraclete» is the one who will describe these matters: an agent independent, an agent other than the Messiah. So it was; Muhammad (*peace be upon him*) guided all the people to the whole truth, and to this end God concluded the religion and completed His Benefaction through the delegation of Muhammad (*peace be upon him*). For this reason he is the Seal of the Prophets, and there is no other prophet to come in the plan of God. Muhammad (*peace be upon him*) was instructed about all the portents of the Day of Judgement, the Resurrection, the Reckoning, the Path, the Balancing of Deeds, Paradise and the kinds of its felicities, and Hellfire and the kinds of its chastisements. For this reason the Qur'an included a detailed account of the Hereafter and the mention of Paradise and Hellfire, and in what will follow, there are many other matters not mentioned neither in the Torah, nor in the Bible. This is a confirmation to what the Messiah said about the Paraclete: that he will tell the people about all that is coming to pass. This testifies the trustworthiness of both: the Messiah (*peace be upon him*), and Muhammad (*peace be upon him*), and explains the meaning of the saying of God the Most sublime:

«For they, when they were told that there is no god except God,

would puff themselves up with pride ﴿al-Saaffat: 35﴾

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ (الصفات: ٣٥)

This indicates that his coming is an attestation to the prophets who came before him. They successively mentioned his coming, and he did come as they attested to their truth-telling, and he confirmed it by his coming and saying. God sent Muhammad (*peace be upon him*) ushering the Day of Judgement as he said:

«I have been sent with the Day of Judgement as close as these two».

(He pointed out with his two fingers: the forefinger and the middle finger.)

When he used to mention the Day of Judgement, the tone of his voice would rise, his face would turn red, and his anger would build up. He used to say:

«I am the naked warner.»

He told about matters that will come to pass; matters that no prophet before brought up, as the Messiah described him:

«He will tell you all that will come to pass.»

primarily, nothing like this is known to be attributed to any of the prophets before Muhammad (*peace be upon him*) or the Disciples. The Messiah also said:

«He will tell you all that belong to the Lord.»

He indicated that he will tell the people all that belong to God, and this includes the Magnificent names and attributes of God, the duties of man due to Him, His angels, His Books, and His messenger. This was brought about in a manner that comprehends all that is due to the Lord, and this was not accomplished by any prophet other than Muhammad (*peace be upon him*), and this includes the Book (The Qur'an) and the Wisdom. The Messiah also said:

«When the Paraclete that my Father sent comes, he will bear witness to me. I told you that for you to believe in him when he comes, and, as such, I would have testified to him.»

This is the attribute of a prophet proclaimed by the Messiah and testified by him, as the Most Sublime said:

«And remember, Jesus, the son of Mary, said: «O Children of Israel! I am the apostle of God (sent) to you, confirming the law (which came) before me, and giving Glad Tidings of an apostle to come after me, whose name shall be Ahmad.» ﴿al-Saff: 6﴾

﴿وَرَأَى قَالَ عِيسَى ابْنُ مَرْيَمَ بَلِّغِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ

يَأْتِي مِنْ بَعْدِي أَمْسِدُو أَحَدٌ ﴿(الصف: ٦)﴾

He also said that he (the Paraclete) will reprimand the world for sins. It is untenable to induce the bearing of this sentence with the connotation that it refers to a process of meaningful awakening in the hearts of the Disciples considering the fact that they bore witness to him before his departure! it is unsustainable to argue that it refers to the Messiah addressing an «awakening» that will take place in the hearts of the Disciples considering the fact that he said to them that when the Paraclete comes he will bear witness to him and enjoin them to believe in him! If one considers this assumption to hold true, it would imply that the Disciples had perpetrated an unprecedented calumny against the Messiah in the sense that they would have not been true believers in him. Inducing such a connotation to the interpretation of the «Paraclete» mentioned by the Messiah is one of the greatest follies of the Nazarenes and their deviation from the Truth. Besides, nobody reprimanded the whole world for sin other than Muhammad (*peace be upon him*). He warned the people of the whole world from all walks of life, and he reprimanded them for the sin of Unbelief, moral depravity, and disobedience. This was not confined only to commands and interdictions; but he reprimanded them, instilled fear in them, and forewarned them of the consequences. The Messiah told his people that he - the coming Paraclete - does not speak on his own terms, but he speaks all that he hears (revealed to him). This is a proclamation that all he speaks is a revelation he hears and not a hearsay he captures from people, or induction he works out, and this is a landmark characteristic of Muhammad (*peace be upon him*) where, on the other hand, the Messiah had knowledge of the teachings of Moses, his predecessor; knowledge that the people of the Book shared with him; knowledge they all received from their forerunners. On top of what he already knew, he (Muhammad) received a special revelation from God. The Most Sublime said:

﴿And God will teach him the Book and wisdom, the Law and the Gospel﴾ (al-Imran: 48)

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ﴾ (آل عمران: ٤٨)

God (praised be He) recounted that He will teach him the Torah that the people of Israel learnt before him, the Bible, his assigned Book (The Qur'an), and writing. Muhammad (*peace be upon him*) knew nothing of these matters before the Revelation, as the Most

High said:

«And thus have we, by our command, sent inspiration to thee: thou knewest not (before) what was revelation, and what was faith; but we have made the (Qur'an) a light» (al-Shura: 52)

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا﴾

(الشورى: ٥٢)

«We do relate unto thee the most beautiful of stories, in that we reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not» (Yusuf: 3)

﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنتَ مِنْ قَبْلِهِ لَمِنَ

الْمُفْلِكِينَ ﴿٣﴾﴾ (يوسف: ٣)

He did not speak on his own terms, but he spoke what was revealed to him as the Most Sublime said:

«Nor does he say (aught) of (his own) desire * It is no less than inspiration sent down to him» (al-Najm: 3-4)

﴿وَمَا يَطِيلُ عَنِ الْمَوْتِ ﴿٤﴾ إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٣﴾﴾ (النجم: ٣، ٤)

And this agrees with the saying of the Messiah that he does not speak on his own authority, but he speaks what is revealed to him. God Most Sublime bid him to convey (to the people) what is revealed to him, and assured him infallibility in delivering his message. Accordingly, he guided the people to all the truth and delivered them what other prophets could not do out of fear of being killed by their own people. The Messiah recounted that he did not mention all he wanted to say to his people because they could not possibly bear it, and his people did confess that he was afraid of them if he was to tell them the realities of the matters, where God (praised be He) re-enforced Muhammad (*peace be upon him*) with dauntlessness never granted to any other prophet before. He safeguarded him from the people as not to fear saying anything he wanted to say, and bestowed upon him of elucidation, eloquence, and knowledge, a measure never bestowed upon any other prophet before. And He braced his nation with ample support to carry out the heavy responsibilities of the message so that they would not be like the people of the Torah who carried the Torah and yet they did not carry it out, or like the people of the Injeel (Bible) to whom the Messiah said:

«I have many words I want to say to you, but you cannot possibly bear them.»

Undoubtedly, the nation of the Muhammad (*peace be upon him*)

enjoys more accomplished minds, greater faith, and more perfect resolve in belief and credibility and upright efforts in righteousness. Consequently, the spheres of their concerns, their intentions, and faithfulness are greater; where, on the other hand, the worship of embodiments in the flesh is the greatest concern of others.

The Messiah also recounted that the Paraclete will bear witness to him, and that he will teach them everything and remind them of all that the Messiah had said. This could have not happened without the process of bearing witness had been heard by the people, and this event could have not been a subjective process of awakening that had taken place in the heart of few men like the Disciples. No body bore witness to the Messiah in a way heard by all the people other than Muhammad (*peace be upon him*). He brought to light the mission and the instructions of the Messiah, and bore witness to him in the Truth till all the people on earth heard his testimony and knew that he gave full credence to the Messiah, and acquitted him from the unaccountable charges of the Jews against him, and from the excessive and misguided exaggerations of the Nazarenes. He (Muhammad) is the one who bore witness to him in Truth, and that is why the Najashi (Negus) heard from the companions the testimony of Muhammad (*peace be upon him*) to the Messiah, he said to them that Jesus did not exceed the descriptions they gave. God made the nation of Muhammad (*peace be upon him*):

«Thus have we made of you an Ummat justly balance, that ye might be witnesses over the nations» (al-Baqarah: 143)

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ (البقرة: ١٤٣)

Again, the meaning of the «Paraclete» is the «lauder» the «singing of the praises of» a description which clearly applies to Muhammad (*peace be upon him*), for he and his nation are the thanks offerers, who thank and sing the praises of God in all circumstances. He is the holder of the laudation banner, and with laudation he always opened his speech and his prayer, and because he was a lauder, he was named according to this attribute: «Muhammad» that is the one lauded for his character and deeds, and this is on the same line as «honoured» «glorified» and «sacred» grammatically speaking. It means the one who thanks and praises, and he was a lauder to God, hence his name «Muhammad». In his poem, (the poet) Hassan said:

"Upon him bestowed

The Seal of Prophethood

From Allah,
 Waving and witnessing.
 Beside His name Allah adjoined
 His name to His
 Each time for the five prayers
 The muezzin calls.
 From His qualities He derived
 His name to honour him.
 The Owner of the Throne
 Is lauded:
 And here is Muhammad».

«Ahmad» is a comparative form (in Arabic) which means «more lauded than others» that is «more deserving than others for praiseworthiness». one would say, for example:

«This man is more «Ahmad» (praiseworthy) than that man», that is he merits the praise more than the other. Hence, the act of preference on merits to others resides in the quality of being «Mahmood» that is lauded or thanked. The verbal noun «Muhammad» involves an increment of increase in quality. Some sources interpret «Ahmad» to mean that he lauds God more than the others, and as such it refers to him as «the lauder». If the «Paraclete» is taken from the root of the verbal noun: an appellation by the source with an accelerated connotation in the muchness of laudation as one would say:

«A man of justice and contentment.»

or any other similar expression. Hence, the secret of what the Qur'an recounts about the Messiah comes to light in the Messiah's saying (according to the Qur'an):

﴿, and giving Glad tidings of an Apostle to come after me, whose name shall be Ahmad ﴾ (al-Saf: 6)

﴿وَمُبَشِّرًا رَّسُولًا يَأْتِي مِنْ بَعْدِي أَسْمُهُ أَحْمَدُ﴾ (الصف : ٦)

This is, therefore, the real meaning of the «Paraclete».

A passage from the Torah translated to Arabic (here is given in English) reads:

«As about Ishmael, I have accepted your plea. Here I am, I have blessed him, he will have a great progeny with *ma'iz ma'iz* (*moadh moadh*).»

The word «*moadh*» pronounced on the same meter as «Omar» bears different interpretations according to the scholars of the people

of the Book. Some took it to mean «very very» in the sense of «great deal». if this interpretation is as such, it is then foretoking the coming of a person of a very great standing from the progeny of Ishmael. It is known that no one from the progeny of Ishmael enjoyed such a great standing other than Muhammad, (*peace be upon him*). some said that it is unambiguously the name of Muhammad, and that the clear indication to it is that the pronunciation of the Hebrew words are the closest to the Arabic words. Among all the languages, the Hebrew is the closest to the Arabic language⁽¹⁾:

Arabic \ Hebrew

* *Isma'eel* - *Ishmael*

* *Samito-ka* (*I heard you*) - *Shamaetini*

* *Eyya-hoo* - *Awtho*

* *Qud-su-ka* (*your sacredness*) - *Qud-shi-kha*

* *An-ta* (*you*) - *An-a*

* *Isra'eel* - *Seeraeel* *Contemplate His saying in the Torah:*

«*Qadasa lee khil khordhil rekhim bani Sraeel beezam wa yabeemalee*».

Which means: every first-born, every first-born from a womb in the people of Israel, human or animal, worships Me.

Contemplate His saying:

«*Nabi'e uqeemu laheem tagaraba akheehim kanu akha ela-ehu sham'oon*».

Which means: a prophet I shall raise for them from among their brethren like unto you, in him to believe.

Also His saying:

«*Antom aber tam baayulee ajeekhim benoo aysah*».

Which means: you are passing over the border of your brethren the people of al-Ays.

Many similar verses are mentioned in the Torah and more numerous than to be quoted. If one takes the expression «*moad moad*» he will find it the closest to the word «Muhammad». if one wants to make sure of that, let him compare between the words in Hebrew and in Arabic.

(1) N. B. the Hebrew words in the Arabic text are transliterated in Arabic alphabet, and here are transliterated in latin (English) alphabet.
(translator)

They also say:

«*Asbue aw ham boom*»

that is the finger of God, with it He wrote for him the Torah.

This is indicated by the letter «ba» in His saying:

«*Beamez beamaez*»

From the linguistic point of view the expression:

«the greatest of it is with very very»

is incorrect in the Hebrew language, where the expression:

«the greatest of it is with Muhammad»

is correct.

So is the case, Ishmael was ennobled by him (Muhammad), and was decorated by more honour on top of his. Even his ennoblement by his descendant son exceeds far and beyond the ennoblement of every father of great standing by any of his off-spring. God (praised be He) conferred upon him a honorific distinction by Muhammad (*peace be upon him*).

On both estimates, the text (of the Torah) provides one of the clearest indications of the propitious signs about the coming of Muhammad, and it does not require any more elaboration, for its clarity is obvious.

As for the first explanation, Ishmael was put far ahead of Jacob in veneration and ennoblement through the son of his off-spring Muhammad (*peace be upon him*). If you compare the meaning of the «Paraclete» «Muz» and «Muhammad» or «Ahmad» and contemplate on the attributes of laudation the name bears and conveys: the naming of his nation the «lauders», the opening of his Book by laudation, the opening of the prayer by laudation, the closing of knee-flexing in prayer by laudation, and the numerous properties of laudation in him, his nation, his religion and his Book and you knew the kinds of idolatry, unbelief, sins, heretical novelties, prevarications, and ignorant sayings about God that he rid the world from; and you see how God strengthened the Truth and the Believers in truth through him you would realize, through all of these reflections, that he is the «Paraclete».

Who is the Spirit of the Truth who does not speak except what is revealed to him?

Who is the successor of the Messiah, The witness to his message, and the one whose coming was foretold by the Messiah?

Who is the one who told us about future happenings like the appearance of the Anti-Christ, the appearance of the Beast, the rise

of the sun from the West, the appearance of the people of God and Magog, the reappearance of the Messiah, the son of Mary, the appearance of the Fire that assembles the people, and scores more of events from the sphere of the Unknown that will come to pass before Judgement Day including the Straight Path, the Balance, the Reckoning, taking the Book with Faith, the Deeds, and the details of what is in Paradise and Hellfire?.

Things that are not mentioned neither in the Torah nor in the Bible. Muhammad (*peace be upon him*) mentioned them.

* Who reprimanded the world for sin other than he?

* Who made known to the people, in full details, the duties and responsibilities due to God other than he?

* Who spoke in this domain what the world could not bear other than he, to the point that the minds of those who believed him and believed in him fell short of comprehending these foretokens. Their minds could not bear them, so they misinterpreted them and altered them as his brother, the Messiah, said.

* Who is the one who was sent in truth to all the people of the world: truthful in his sayings, deeds, and belief; truthful in his knowledge about God, His names, His attributes, His statutes, His message about fate and Divine Decrees, and others!?

* Who is the archon of the world who came after the Messiah other than he!?

The archon of the world is the greatest and the loftiest: contemplate the saying of the Messiah in his foretoken that the Nazarenes do not deny:

«The archon of the world will come and I have no saying in this matter.»

This foretoken bears witness to both prophethoods: that of the Messiah and that of Muhammad, for when Muhammad came, the authority and the command of the office of prophethood became his at the exclusion of the Messiah. This puts an obligation on the whole world to obey him, adhere to his leadership, and follow his teachings. The authority of governance in all matters was decreed to pass over to him, and indeed it did. Nothing is left in the hands of the Nazarenes other than what is left of the truth, and it became nil and void through the message of Islam that God entrusted in Muhammad (*peace be upon him*), with and through which the sayings of the Messiah concur with the sayings of his brother Muhammad (*peace be upon him*):

«The son of Mary is sent to you a just ruler and a fair-minded imam who rules by the Book of your Lord.»

«He will bring to you the Book of your Lord.»

Compare the sayings of the both distinguished messengers:

The first foretokens the coming of the other, and the latter bears witness to the prophethood fo the former. Contemplate his saying in the following foretoken:

«Did you not see stone that the masons spared, it then became the cornerstone!»

and see how it agrees with the saying of the Prophet Muhammad (peace be upon him):

«The similitude of the prophets before me is like a man who built a house and completed and perfected it except the location of one adobe. He invited the people to go about and admire it and asked him when he was going to fit in the adobe, and I was that adobe.»

Contemplate the saying of the Messiah in the following foretoken:

«This is amazing to our eyes.»

«The kingdom of the Lord will be taken away from you and it will be entrusted to another nation.»

and see how it concurs with the saying of the Most High:

«Before this we wrote in the psalms, after the Message (given to Moses) My servants, the righteous shall inherit the earth »(al-Anbe-ya': 105)

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾ (١٥)

(الأنبياء: ١٠٥)

«God has promised, to those among you who believe and work righteous deeds, that He will, of surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion the one which he has chosen for them; and that He will change (their state), after the fear in which they lived, to one of security and peace: they will worship Me (alone) and not associate aught with Me If any do reject Faith after this, they are rebellious and wicked »(al-Noor: 55)

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (النور: ٥٥)

And brood over the Messiah's saying about the foretold Paraclete:

«He will unravel secrets to you and explain everything to you. I bring you the parables, he will bring you the Interpretations», and see how it agrees with the reality of the matter from all sides when compared to the saying of the Most Sublime:

«....and we have sent down to thee the Book explaining things» (al-Nahl: 89)

﴿وَزَنَّا عَلَيْكَ لِكَلِّ شَيْءٍ﴾ (النحل: ٨٩)

«It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a Guide and a Mercy to any such as believe» (Yusuf: 111)

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى

وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ (يوسف: ١١١)

If you contemplate the Torah, the Bible, and the Book on one hand, and contemplate the Qur'an, on the other hand, you will find it a detailed account of the sum of all: an interpretation to their parables and an explanation to their symbols. This is the truth in the saying of the Messiah:

«I bring you the parables and he brings you the Interpretations and explains to you everything.»

If you consider his saying:

«The Lord prepared everything for you in him».

and the details Muhammad recounted about Paradise and Hellfire, Retribution and Recompense; you would realize for certain the truthfulness of both distinguished prophets, and the agreement between the detailed news preached by Muhammad (*peace be upon him*) and the general concepts introduced by the Messiah.

Consider his (the Messiah's) saying about the Paraclete:

«He will bear witness to me as I bore witness to him.»

and how you find it dovetailing with Muhammad bin Abdullah (*peace be upon him*), and find the facts testifying the truthfulness of both messengers, obvious in describing a man foretold to succeed the Messiah, a man who will bear witness to the Messiah being the servant of God and His messenger as the Messiah bore witness to him. The Messiah announced the prophethood of Muhammad (*peace be upon both of them*) in such a spirited emphasis that no prophet before him did, and in glorifying his Lord, he asked him to bestow upon him a wife and a son. Then he raised his voice testifying

that there is no god but God: unequalled, partnerless, One and Only, the Eternal and the Absolute, He begets not; nor is He begotten, and there is none like unto Him. Then he testified that Muhammad is His servant and messenger, bearing witness to his prophethood, strengthened by the Spirit of Truth (the Holy Spirit), who does not speak on his own terms but speaks what is revealed to him, teaching them everything and instructing them about what God has prepared for them. Then he raised his voice harbingering the road to prosperity and salvation by following him, having faith in him, and that he (the Messiah) has no say in the matter. Then he concluded his ardent call affirming that the kingdom of God will be taken away from whoever belies him, and that it will be entrusted to his followers and believers. He who would perish would have earned his punishment after he had received the indisputable proof and rejected it; and he who would live would have earned his recompense after he had received the indisputable proof and embraced it. The true followers of the Messiah responded wholeheartedly to their masters call, and the unbelievers and adjurers snubbed it. The Most Sublime said:

◀Behold! God said: «O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute» (al-Imran: 55)

﴿إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ ۖ رَافِعْكَ إِلَيْنَا وَمُطَهِّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلَ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۚ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ يَخْتَلِفُونَ﴾ (آل عمران: ٥٥)

This is a propitious sign that the Muslims will remain above the Nazarenes in their belief till the Day of Judgement, for the Muslims are indeed the followers of the messengers and all of the prophets and they are not their enemies. Their enemies are the worshippers of the Cross who acquiesced to have over them a god slapped, crucified, and murdered, where, on the other hand, they raise a bitter objection against a prophet, a servant of God, who is distinguished and endeared by Him. They are indeed the enemies of God, and Muslims are indeed His believers.

What is intended is to show that the foretoken of the Messiah declaring the coming of the Prophet (*peace be upon him*) is above all other foretokens in importance, and that he is the closest of the

prophets to him and the worthiest to succeed him, and that between of whom no other prophet was commissioned.

Ponder a bit deeper over the saying of the Messiah:

«and the archon of the world is the leader of the world and the greatest of all men.»

Who ruled the world and was obeyed by the world after the Messiah other than the Prophet (*peace be upon him*)!?. Ponder as well over the saying of the Prophet (*peace be upon him*) when he was asked about the context of his message; he said:

«I am the call of my father Abraham, and the tidings of Jesus.»

Compare this to the foretold mentioned by the Messiah: who reigned over the world, inwardly and outwardly, during his life time and after his death in all ages, in the best of all regions and lands, and his call spread out like the spreading of sunray, and his religion reached every corner the night and the day reached, and at his coming nations fell to the ground on their chins, and through him idolatry was abrogated, and with him the call of the Most Gracious was fulfilled and the call of the *Shaytan* (Devil) subsided, and he humbled the disbelievers and the abnegators, and strengthened the believers, and came with the Truth, and vouched for the messengers till he declared the Oneness of God for everyone to see, and worshipped God alone and none besides Him!?. He worshipped the One God in every township and every desert, and the whole earth jubilated singing the praises of God: the praises of His Greatness and His Oneness. And after the darkness and reign of Ignorance, it was clothed with light and justice.

Compare between the saying of the Messiah:

«The archon of the world will come to you.»

and the saying of his brother (in prophethood) Muhammad (*peace be upon him*):

«I am the overlord of every descendent of Adam, and I say that without boasting. *Everybody's* standing from Adam and onwards is under my banner, and I am the speaker of the prophets when they come, and their Imam when they gather, and their messenger of glad tidings if they happen to want hope, the banner of laudation is in my hand, and I am the most distinguished of the sons of Adam before the Lord».

CHAPTER FIVE

The Nazarenes believed in a non-existent Messiah, And the Jews are waiting for the coming of the Anti-Christ!

In the saying of the Messiah in his foretold:

«.. and I have no say in this matter.»

There is an allusion to the Oneness of God and that all matters return to Him. This foretold also included the two foundations of the religion: the proof to the Oneness of God, and the proof of the prophethood. What the Messiah said is cognate to what his brother (in prophethood) Muhammad bin Abdullah came with through the revelation from his Lord and through the saying of the Lord to him (to the Messiah):

«Not for thee, (but for God) is the decision: whether He turn in mercy to them, or punish them; for they are indeed wrongdoers» (al-Imran: 128)

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَأَنَّهُمْ ظَالِمُونَ﴾
(آل عمران: ١٢٨)

He who contemplates the concerns of both eminent messengers and their calls would find both of them in full agreement part and parcel, and that it would be self-contradictory to believe in one and disbelieve in the other, and that the disbelievers in Muhammad (*peace be upon him*) are in fact belying the Messiah and disbelieving in him in the strongest terms, that is (disbelieving) in the Messiah, the son of Mary, the servant of God and His messenger. If they (the Nazarenes) believe in a Messiah different than the above-mentioned one, then they would be believing in an unreal, non-existent Messiah, and this would be the most futile of falsehoods. In the book of the news of the Disciples that they call Apocalypse (Apocryphia) John says:

«My beloved, take care not to believe in every Spirit, but distinguish between the Spirits that come from the Lord and those that come from other sources. Take notice that every Spirit that believes that Jesus the Messiah has come in the flesh is a Spirit from

God, and any Spirit that does not believe that the Messiah has come in the flesh, it is not a Spirit from God, but from the Anti-Christ who is now in the world.»

Accordingly, the Muslims believe in the true Messiah who brought with him from God the True Guidance and the religion of the Truth, who is the servant of God, His messenger and His word that He bestowed upon the Virgin Mary. On the other hand, the Messiah the Nazarenes believe in is a different Messiah, a Messiah who calls upon the people to worship him and his mother in a Trinitarian partnership with God, and that is God and the son of God. This self-styled Messiah, if he ever existed, is reminiscent of the Anti-Christ for the Anti-Christ declares himself God. In reality, the Nazarenes are the followers of this Messiah, the same Messiah the Jews are waiting for although they think they are waiting for the foretold Messiah. After the Messiah had come, instead of believing in him, they yielded their souls to the *Shaytan* who replaced for them the Messiah (whose arrival they witnessed) by the Anti-Christ who is still to come. So is the case of every rejecter of the Truth: falsehood fills in the gaps!

«The price paid to *Iblis* (the Devil) and the Nazarenes, and the price paid to every haughty contender against the Truth.»

The reason for this is that when *Iblis*, out of sheer haughtiness, turned away from prostrating to Adam, he chose the recompense in the disgraceful position of Evil headship for himself and for every nefarious criminal of his ilk. What measure of dignity there is in such a rebellious attitude! what kind of a profession he chose!. By the same token, when the Nazarenes disdainfully refused the fact that the Messiah is a servant of God, they paid for their haughtiness by rendering him a slap on the face, a scapegoat and a crucified deity in the hands of the Jews: disparaged and derided. They wove for him a wreath of thorn as a crown instead of a king's crown, and dragged him with a rope to the stake of crucifixion clapping and dancing around him. This refusal of theirs did not change his servanthood to God, neither did the attribution of the most appalling sort of humiliation, oppression, and repression he went through altered the facts. On the other hand, where they refused to grant the right of having a wife or a son for the patriarchs or the monks, they attributed to God, the Lord of the Worlds, a son!! They also refused to worship the One God who has no partners, and to follow His servant and His messenger. Instead, they held to the worship of the

Cross, to the (adoration) of hand-made pictures stuck against the walls, and to the obedience of every one who makes unlawful to them what he wishes, and makes lawful to them what he desires, and legislated to them in religion what he hankers for his own accord. Similar to this sort of compensation is the refusal of al-Jahmiah (a deviant sect) to the concept of God, (praised be He) being above the Heavens, on His Throne, manifest to His creatures lest He would be restrained in a single direction as they alleged!. Then they said that He is in every place per se. They restrained Him as such to wells, prisons, unclean places, and notorious environs. They replaced His glorious Throne by these places. Let the sane in mind contemplates on the mind tricks and illusions the *Shaytan* plays on the minds of similar people, paying out on them and taking them in a fantasy ride.

The saying of the Messiah:

«When I go I will send him (the Paraclete) to you.»

Indicates that he will send him to them through his pleas to God asking Him to send him. This is similar to the situation when someone requests from his guardian to send him a messenger, or appoint a man-in-charge, or give something to someone. The asker would then say: «I have sent that man, or I have put him in charge, or I have given that man such and such» that is to say: «I have been a cause or a means in making such and such take place». When God (praised be He) decrees for something to happen, He reckons the means through which it does happen. Some of these means are the pleas of some of His servants. When He answers the pleas it would be a blessing by itself on top of the blessing of providing the means to cause the pleas to eventuate. Abraham Al-Khalil, Muhammad's (*peace be upon him*) forefather pleaded God saying:

«Our Lord! send amongst them an Apostle of their own, who shall rehearse thy Signs to them and instruct them in scripture and wisdom, and sanctify them for thou art the Exalted in Might, the Wise »(al-Baqarah: 129)

﴿رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ أَعَزُّ الْمَلِكِ﴾ (البقرة: ١٢٩)

Although God had already decreed his (Muhammad's) prophethood and declared his name beforehand and this is expressed in the answer to the prophets when he was asked:

«O messenger of God! when were you chosen to be a prophet?»

«When Adam was still between the Spirit and the flesh.»

He replied.

He also said:

«In the account of God, I am written down as the Seal of the Prophets as far back in time as when Adam was still entwined in his clay mould.»

so are the subtle ways of God (praised be He)! He responds to the earnest pleas and supplications of His servants. One of the reasons of his (the prophets) victory in (the battle of) Badr is due to his trust in his Lord, and to his pleas and supplications for victory. So does He make the rain fall at exceptional times in response to the supplications, pleas, and obsecrations of his servants. Also, what He decrees of forgiveness, mercy, and guidance could be brought about by the supplications of his servants and where others may benefit from them. Nothing stands against the possibility that after his ascension, the Messiah asked his Lord to send his brother (in prophethood) Muhammad to the world, and this would be an added blessing in the causation of the message beside the pleas of his forefather Abraham. But Abraham asked his Lord to send him (Muhammad) to this world, and for this reason God (praised be He) mentioned him, where the Messiah asked Him after his elevation and ascension to Heaven.

Contemplate the saying of the Messiah: "I will not leave you orphans because I am coming back to you soon", and notice how it agrees with the following saying of his brother (in prophethood) Muhammad (peace be upon both of them): "The son of Mary will dwell among you a just arbitrator and a fair leader. He will kill the pig and break the Cross. "In another speech he (Muhammad) said: "How could a nation be destroyed and I am at its beginning and Jesus is at its end".

We have mentioned before the text of the Torah:

«The Lord revealed Himself from Mount Sinai, and shone from Sa'eer, and announced Himself from the Mount of Faraan.»

The scholars in Islam said- as expressed by Muhammad bin abi Qotaib-ah- that for him who reflects upon this text there is no vague concealment or textual ambiguity at all that the coming of the Lord from Mount Sinai refers to His revelation of the Torah upon Moses at this location, the same kind of revelation the people of the book believe in as we (Muslims) do. By the same token, His shining from Sa'eer refers to His revelation of the Injeel (Bible) upon the Messiah - the Messiah was one of the people of Sa'eer in the land of al-Khalil

(Hebron) in a village called Nazareth, hence the attribute «Nazarene» Ū. By the same token also, as His shining from Sa'eer necessitated the reference to the Messiah, so is His self-announcement from the Mount of Faraan; it refers to the revelation of the Qur'an upon Muhammad (*peace be upon him*). The mounts of Faraan are the mounts of Makkah, and there is no disagreement about this fact between the people of the Book and the Muslims that Faraan is Makkah. If it suits their purpose (the Jews) to allege that Faraan is a location different from Makkah, their deliberate alteration and prevarication will not change the fact, and we would say to them:

«Is it not mentioned in the Torah that Abraham found a dwelling for Hajar and Ishmael in Faraan!?»

We would say to them as well:

«Then! show us the location where the Lord announced Himself, it is called Faraan, is it not!? and show us the prophet who came after the Messiah and upon whom a Book was revealed!?»

Does not «announce» and «announce Himself» share the same meaning in the sense of «appear» or «reveal?!». Do you (the Jews) know of any religion that emerged manifestly like the religion of Islam, and spread about overwhelmingly eastward and westward!?. The scholars of Islam said that «Sa'eer» refers to mountains in al-Shaam (the lands of al-Shaam (Syria) included Palestine) from which the Messiah emerged. Beside these mountains lies the village of Bethlehem where the Messiah was born, and it is called Sa'eer, and in its environs stand the mountains of Sa'eer. It is mentioned in the Torah that the off-spring of «Ays» were the inhabitants of Sa'eer and that God bid Moses not to cause them any harm. The Sheikh of Islam⁽¹⁾ said:

«According to this account, the Torah would have mentioned the three mountains of Hira which are the highest mountains around Makkah, and at which the Messenger of God (*peace be upon him*) started his message through the Revelation sent down upon him. There are many other mountains around this area; but this very place is called Faraan till this present time, and the wilderness between Makkah and the Mount of Sinai is called the «wilderness of Faraan».

No one can presume that after the coming of the Messiah no

(1) probably Ibn Taymiah who was the mentor of Ibn al-Qayim.

book was revealed in any sort in this land nor was a prophet sent; once the presumer realizes that what is meant in His culmination on the mountains of Faraan cannot be anything other than the envoyship of Muhammad (*peace be upon him*). God (praised be He) mentioned these events in the Torah as they will occur in the sequence of time. He mentioned the revelation of the Torah, then the Bible, then the Qur'an. These Books are the light of God and His Guidance. In the first Book (the Torah) He said: «Came and appeared» In the second (the Bible), He said: shone, and in the third (the Qur'an), He said: «culminated». In similitude, the revelation of the Torah was like the coming of the dawn, and the revelation of the Bible was like the rising of the sun, and the revelation of the Qur'an was like the culmination of the sun in the sky. For this reason (the Torah says that) He culminated from the mountains of Faraan, for, in Muhammad (*peace be upon him*) the light and Guidance of God appeared all over the world in a way greater than the appearance of the two former Books. It became manifest like the spreading of sunshine, eastward and westward of the earth when the sun culminates in the middle of the sky. That is why God called it (the Qur'an) the «shining lamp» and called the sun «glowing lamp» and the people need the shining lamp more than the glowing lamp. They may need all the time and in every place, day and night, secretly and openly. God Most Sublime did mention these three places in His saying:

﴿By the Fig and the Olive * And the Mount of Sinai * And this City of security﴾ (at-teen: 1- 2- 3-) = Fig Tree

﴿وَالْأَيْنِ وَالزَّيْتُونِ﴾ ﴿وَمُورِ سَيْنٍ﴾ ﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾ ﴿التين: ١ - ٣﴾

The fig and the olive trees are natives of the Holy lands where the Messiah was sent out from and in which the Bible was revealed upon him. The Mount of Sinai is the mount on which God spoke to Moses in words and called him from the Sacred Valley, from the blessed spot of the tree implanted in it. The «City of Security» is Makkah where He granted a dwelling to Abraham, and to Ishmael and his mother (Hagar), and it is called «Faraan» as explained above. As the Torah contains an account of these events, they are mentioned in a chronological order. The first event is mentioned first, followed by the next, where in the Qur'an God pledged oath to them (the Books) by glorifying their standing, and by manifesting His Omnipotence and the invincible power of His verses, His Books, and His messengers. He pledged oath to His Books in a gradual manner, step

by step. He started with a high gradation then moved on to a higher one, then to a gradation higher than the gradation of both former Books, for the highest of all Books is the Qur'an, then the Torah, then the Bible, and so are the prophets.

That is what ibn Qutaibah and other Muslim scholars mentioned. He who contemplates the Torah would find it speaking out these facts forthrightly. It is mentioned in it that:

«God promised Abraham, so he took the lad, took bread, and gave him water to drink and entrusted him to Hagar to take him with her. She laid the lad under a tree and sat facing him at about a stone throw away from him avoiding to see the lad dying. She raised her voice crying and God heard the voice of the lad where he was. The angel said to her: stand up and carry the child and hold tight to him for God is preparing him to lead a great nation. God opened her eyes, she sighted a well of water, she gave the lad to drink and she filled her waterskin. God was guarding the lad all the time. He grew up and dwelled in the wilderness of Faraan.»

This is the narration of the Torah that Ishmael grew up and dwelled in the wilderness of Faraan after he was on the verge of dying from thirst, and that God brought him to drink from a well of water. It is well known through a succession of knowledge and through the agreement of all nations that Ishmael was brought up in Makkah, and with his father Abraham they built the House (Ka'bah), then it became an established fact, without any shadow of doubt, that Faraan is in the land of Makkah.

A similar foretoken is narrated by Sham'oon (Simon). It describes what they (the Jews) accepted in context and interpretation:

«The Lord came from the mountains of Faraan, and the Heavens and the Earth became full of praises to him and to his people.»

No man came from the mountains of Faraan where the Heavens and the Earth became full of praises to him and his people other than Muhammad (*peace be upon him*). The Messiah had never been in the land of Faraan, and Moses was spoken to from the Mount and this Mount is not in the land of Faraan even if the wilderness between Makkah and the Mount is called

«the wilderness of Faraan». God did not send the Torah in it. The foretoken of the Torah was already preluded to the Mount of Sinai, and the foretoken of the Bible mentions the mount of Sa'eer.

Similar to this is what they conveyed, and the interpretation they accepted, in the prophethood of Habquq (Habakkuk):

«The Lord came from the fig, and the Holiness appeared on the mountains of Faraan, and the earth became full of songs of praises to the laudable (Ahmad), and he possessed with his right hand the leadership of the nations, and the earth shone out of light, and his horses were carried on the sea.»

Ibn Qotaibah said that some of the people of the Book included in this passage the following addition:

«to your armour many races will flock, and the arrows will satially quench their thirst by your order and your envoyship O Muhammad.»

This would be a frank statement of his name and characteristics. If they allege that this statement describes a person other than he, who is this «laudable» (Ahmad) person who made the earth become full of his praises, who came from the mountains of Faraan and who owned the leadership of the nations!?

6-In chapter nine of the first book of the Torah, we read:

«When Hajar parted company with Sarah, the angel of the Lord addressed her; he said: O'Hagar! where did you come from and where are you going to?. when she explained to him her predicament, he said to her: Go back, I will give you so many descendants that no one will be able to keep count of. You are going to have a son, and you will call him Ishmael because the Lord has heard your cries of distress. But your son will live like a beast among the people. He will be against everyone and everyone will be against him, and his dwelling will be on the borders of all of his brethren.»

Those who investigate the sequential events of this foretold will find out that before the envoyship of Muhammad (*peace be upon him*) the hand of the people of Ishmael was not above the hand of the people of Ishaaq, as it is well known. The people of Ishaaq had in their hands the succession of the prophethood and the Book. During the time of Joseph, they entered Egypt with Ya'akub (Jacob) and the people of Ishmael had no hand over them. When Moses was sent out, they departed from Egypt and, with him, they were some of the most cherished people on earth: no one had a hand over them. They stayed with Joshua till the time of David, then, Solomon the king, who was granted a dominion unmatched by any other dominion granted to anyone, was next, and the hand of the people of Ishmael was not above them. Then God sent out the Messiah. They disbelieved in him and belied him. Their belying fell upon them with destruction: their dominion vanished once and for all, and God dispersed them on

earth separate people, and they were subjugated under the reign of the Romaens and the Persians, and the hand of the son of Ishmael was not above them in this case either, and was not above the hand of all the people till God sent out Muhammad (*peace be upon him*) with His message, and ennobled him with the prophethood. With his envoyship, the hand of the people of Ishmael became above all, and no dominion on earth was mightier than theirs, where they conquered the kingdoms of Persia, the Turks, Byzantium, and others. They conquered the Jews, the Nazarenes, the Magians, the Sabians, and the idolaters. In this, the interpretation of His saying in the Torah becomes more obvious:

«and his hand will be above the hand of all and every.» and this is a continuous matter till the end of time. The Jews said:

«We do not deny that, but this is a foretoken of his grasp of power, his arrival, and his subjugation to others, and not a foretoken of a message he carries, or a prophethood bestowed upon him.»

The Muslims said that «a dominion» is of two kinds:

* A dominion unassociated with prophethood; but associated, instead, with oppression and tyranny.

* A dominion associated with prophethood by virtue.

The foretoken does not describe the first kind of dominion, especially, when the person it portrays, attributes to himself the prophethood and the message where he is a lying impostor against God. In such a case this person would be the most wicked, the most dissolute, and the most entrenched unbeliever of God's creatures. This foretoken does not point out to the dominion of such an impostor; on the contrary, it warns against falling down in his beguilement in the same manner the warning against the beguilement of the Anti-Christ came to pass. Such an impostor would be more wicked than Sennacherib (704 681 B.C.) and Nebuchadnezzar (630 562 B. C.) and the rest of the iniquitous and tyrannous kings who told falsehoods about God. Had this foretoken been pointing out at the coming of such an impostor, it would have not brought happiness to Hajar and Abraham. No one would have proclaimed it as glad tidings, and it would have not been a fair recompense for her cries of distress, and for God to have heard her cries of distress and to have had promised her of a great child whom He will prepare for the leadership of a great nation! For the disclaimers of the Truth, this would be as if God had said: «you will give birth to a tyrannous, oppressive despot who will subjugate the people with falsehood,

massacre the servants of God, lead their women into captivity, pilfer their fortunes, alter the religions of the prophets, lie to God, and the like.» He who would give this foretold such a bearing would be the most spelling, the most malicious of God's creatures. This is not reprehensible for the nation which incurred God's wrath to do: the slayers of the prophets, the people of falsehood.

7-The saying of David in the Book of psalms:

«praise the Lord anew, and let Israel rejoice and be pleased with his Creator and with the House of Zion, for the Lord has chosen for him his people, and has given him victory and bestowed honour upon them in praising Him in beds, singing the Greatness of the Lord in loud voices and holding in their hands swords with two blades to revenge through them from the nations that do not worship Him, to bind their kings in chains and their noblemen in shackles.»

These descriptions apply to Muhammad and his people: they are the people who glorify God with loud voices and calling to prayer five times a day and from high places.

Jaber said:

«when we were in the company of the Prophet (*peace be upon him*), we glorified God when we went up, and sang the praises of His Names when we came down, and accordingly, the prayer was set.»

The Muslims are the people who sing the Greatness of God in loud and clamorous voices during the call for prayer, at the feast of *al-Fitr* (following the fasting month of Ramadhan), and at the Great feast.

(approximately two months and ten days following the feast of *al-Fitr*), at the tenth day of *zul'hijjah* (the last month of the Islamic calendar), and following the prayers in the days of Mina (part of the pilgrimage): (Allah-hu-Akbar).

Al-Bukhari mentioned that Omar bin al-Khattab used to chant the Greatness of God at Mina, and the people of the Masjid (Mosque) used to hear him and join him in chanting: «Allah is Great». As their voices accrued, they reached the people in the Souq (market place) and they used to join them glorifying God till all of Mina resonated. Abu-Hurayrah and the son of Omar used to go out to the Souq during the ten days period (of *Zulhijjah*) chanting the Greatness of God, and the people used to chant with them. During the Throwing-of-the-Stones, and in *Safa* and *Marwa*, when facing the Black Stone, and following the five prayers, abu-Hurayrah and the son of Omar used to chant the Greatness of God including the

singing in favour of their off-springs and during the sacrifices offerings. None of the other nations, neither the people of the Book nor other people, sing the Greatness of God in this manner. The Jews call upon the people to gather by blowing the horn, and the Nazarenes by ringing the bells. Chanting: «God is Great» in loud voices is the characteristic of Muhammad bin Abdullah and his people. The phrase: «in their hands swords with two blades» refers to the Arab swords the Companions used in conquering the lands, and up to the present time, these two blade swords are attributed to the Arabs. The phrase:

«praising Him in bed» is one of the attributes of the believers:

«Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): our Lord! not for naught hast thou created (all) this! glory to thee! Give us salvation from the penalty of the Fire» (al-Imran: 191)

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ قَوْمًا عَذَابُ النَّارِ﴾ (آل عمران: ١٩١)

It is known and without any shadow of doubt that this foretoken does not apply to the Nazarenes, and it does not fit in their belief, for they do not chant: «Allah is Great» in loud voices, and they do not use two blade swords endorsed by God to revenge through them from the nations. Besides, the Nazarenes dishonour those who use swords to fight the unbelievers, and among them, there are those who consider this (the usage of sword) a source of repugnance, directed at Muhammad (*peace be upon him*). Out of their ignorance and their drifting from the Truth, they forgot that Moses fought the unbelievers, so did Joshua bin Noon, David and Solomon, and other succeeding prophets, and so did Abraham before them (*peace be upon all of them*).

8-The saying of David:

«For this reason the Lord has blessed you for ever. Carry your swords O mighty man because the splendor is for your face, and the overly praise is upon you. Mount the word of the Truth and praise the Lord. Your laws and tenets are tantamount to your revered right side, your arrows are sharp, and the nations fall down on their knees in front of you.»

None of the prophets after David wore a sword other than Muhammad (*peace be upon him*). In front of him nations fell down

on their knees, and his sharia is the one compared to the state of reverence: either accept the belief or pay the *Jizyah*, or else the sword!, and this comes in agreement with his saying (*peace be upon him*):

«I was given triumph by instilling fear the length of one month journey.»

The prophet David recounted that he (Muhammad) will come with laws and rules (*sharia*), and he addressed him by the word «mighty» an indication to his influential capability in conquering the enemies of God as opposed to someone who is enfeebled or conquered. He (*peace be upon him*) is the Prophet of mercy and the Prophet of heroic battles, and his people are resolved against the unbelievers, and compassionate among each other, humble and modest with the believers, and determined and to be reckoned with against the unbelievers as opposed to a lowly and subdued self-conceited people who abase themselves to the enemies of God, and arrogantly shun away from accepting the Truth.

9-The saying of David in another psalm:

«The Lord praised be He showed to Zion a lauded wreath, and He set upon this wreath an example of leadership and guidance.»

The lauded wreath is Muhammad (*peace be upon him*), and of his attributes David said:

«He will gain control from one sea to the other, from the rivers to the springs of the earth, and the people of the islands will fall down to their knees in front of him. His enemies will lick the sand, the kings of Persia will come to him prostrating, and the nations will yield to him in obedience and submission. He will free the humiliated and the miserable from the oppressor, rescue the helpless weak, show mercy and kindness to the poor and the weak, and will be praised and blessed at each and every day.»

No man of reason would study the history of the kingdoms and the prophethoods without knowing the biography of Muhammad (*peace be upon him*) and the history of his people after him, and without knowing that these descriptions do not apply to anybody other than he and his people. He gained control from the Romaeon to the Persian sea, from the rivers Jayhun and Sayhun and the Euphrate to the stretch of land in the west, and this agrees with his (Muhammad's) saying:

«The earth yielded to me and I was shown all the places of sunrise and sunset, East and West, and the dominion of my people will reach

the farthest of its (the earth's) places.»

It is he who is praised and blessed at each and every day during each of the five daily prayers, and on other occasions. It is in between whose hands the people of the islands fell to their knees: the people of the Arabian peninsula, the people of the island between the Euphrates and Tigris, the people of the islands of Indonesia, and the people of the island of Cyprus. The kings of Persia succumbed to him: they either embraced Islam or paid the *Jizyah*, feeling humbled as opposed to the kings of Romaea among whom there were some who neither embraced Islam nor paid the Jizyah. For this reason Persian kings were particularly mentioned in the foretelling. Nations who heard about him and his people acknowledged him: some believed in him, some lived in peace with him. He rescued the weak from the tyrant, and this is different from the way of the Messiah who did not reach a similar influence during his life time nor did his followers after his Ascension to heaven. They do not stand for an equal mention, nor do they pray for his salvation or chant blessings upon him everyday and every night. In contrast, they believe in his divine nature and sovereign lordship, and they pray for him.

10-In another verse of the psalms, David said:

«let the deserts and their villages rest, let the land of Qiz become green pastures, let the cave-dwellers sing and chant from the feet of the mountains praising the Lord, and let them spread their praises across the sky.»

Who are the people of the desert among the nations other than the people of Muhammad!?, and who is Qizaar other than the son of Ishmael- one of Muhammad's ancestors -!?. And who are the cave-dwellers and the dwellers at the feet of the hills other than the Arabs and who is the one whose name lasted for ever other than he?.

11-In another verse of the psalms, David said:

«Our Lord ennobled the lauded»

(lauded = Mahmood, in Arabic)

In another location, David said:

«Our Lord is the Most Holy, and the lauded (Muhammad) filled the whole earth with joy.»

David did mention the name of Muhammad and his country, and that his word will fill the earth.

12-His saying to David in psalms:

«A child will be born to you to whom I shall be called a Father

and to me he will be called a son. By God, send the deliverer of the law to teach the people that he is human.»

These are some news about the Messiah and Muhammad (*peace be upon him*) long before they were born. It means that God will send Muhammad to teach the people that the Messiah is a man, not a god, and that he is the son of a human being and not the son of the Creator of human beings. So God sent the Guider of the people and the Reliever of confusion and distress who made the reality and the identity of the Messiah clear to the nations, that he is a noble servant of God, and a sent prophet of God, and that he is neither what the Nazarenes allege he is, nor what the Jews accused him of.

13-His saying in the prophecy of Isaiah:

«It was said to me to stand up as watcher and tell what I see. I said: I see two coming riders, one on a donkey and one on a camel, and is telling the other: (Babylon had fallen and its idols fell in the sea). The donkey rider is in our belief as well as in the Nazarenes': the Messiah, and the camel rider is Muhammad (*peace be upon both of them*).»

Muhammad (*peace be upon him*) is more known of a camel rider than the Messiah, who is more known of a donkey rider than Muhammad (*peace be upon him*). With Muhammad (*peace be upon him*) the idols of Babylon fell down and not with the Messiah. In the district of Babylon there were still some idol worshippers since the time of Abraham, the friend of God, till they fell to Muhammad (*peace be upon him*).

14-His saying in the prophecy of Isaiah that he said about Makkah:

«lift up your sight to me from all around you, you will be happy and delighted for the Lord, Most Sublime, will render to you the riches of the sea, and hosts of peoples will perform pilgrimage to you till you encompass the lands of many camel herds, and your land becomes narrower than to accommodate the nations that will aggregate inside your borders, and the rams of Madyan led to you, and the people of Sheba come to you, and the sheep of Faraan walk toward you, and the sons of Nabal will serve you.»

The sons of Nabal are the sons of Ishmael. There is a general agreement that all of these descriptions and events apply to Makkah for the riches of the sea were carried to it, and hosts of people from all nations journeyed in pilgrimage to it, and the herds of sheep from Faraan were led to it including many gifts, sacrifices, and offerings,

and its land became narrower than to accommodate visitors from the lands of many camel herds with all they carried with them, and the people of Sheba, that is the people of Yemen, flocked to it.

15-Another saying of Isaiah about Makkah:

«As I did during the days of Noah, I took upon myself a solemn oath to inundate the earth with a deluge, I will not resent or reject you. The mountains disappear, the hills fall down; but My mercy upon you shall not disappear.»

Then he said:

«O you poor and down-trodden! Here I am, I see the beauty in your stones and the jewels like qualities of your excellence. With pearls your ceiling is adorned, with chrysolite your doors. Far away from darkness you are, do not be afraid, weakness shall not affect you, nor any weapon made by anyone to use it against you. Every tongue and language that stands up in hostility against you, you will succeed over them, and the Lord will give you a new name (meant to be the Holy mosque in Makkah). Stand up and shine for your light is approaching, and the blessing of the Lord is upon you. Look with your eyes around you gathered; your sons and daughters will flock to you running, then you will rejoice and feel proud, and your enemy will be scared. Let your heart encompass all, and all the sheep of Qizar come to you, and the descendants of Nabal serve you.»

The Nabatines are the sons of Nabal bin Ishmael, and Qizar is the grandfather of the Prophet (*peace be upon him*), and he is the brother of Banat the son of Ishmael.

Then he said:

«Your doors will open the night and the day, and will never close, and the people will take you a *Qiblah*, (direction in prayers) and you will be called thenceforth: the city of the Lord.»

16-also his saying about Makkah:

"Be pleased and shake O'you the barren city which did not give birth (to a prophet) and chant the praises of the Lord, and rejoice for you did not become pregnant (yet). Your people will become more in number than my people", meaning the people of Jerusalem. By "barren" he meant "Makkah" because no prophet emerged from Makkah before the Prophet Muhammad (*peace be upon him*). "Barren" does not apply here to Jerusalem because Jerusalem is known to be the house of the prophets and the origin of the Revelation where many prophets were born.

17-Again another saying of Isaiah about Makkah (May God ennoble it):

«I give the desert the munificence of Lebanon and the beauty of Catramal».

These (locations) are al-Shaam (Syria) and Jerusalem. He meant to say to bring about the munificence that was in that area through the revelation, through the certainty of the prophets to the people of the semidesert and their confirmation to the coming of the Prophet (*peace be upon him*), and through the pilgrimage (Hajj).

Then he said:

«Water will furrow its way through the semi-desert, and the green plant will replenish the Sahara desert. Springs of water will gush in the arid lands and the thirsty places, and the land will become a pilgrimage and the way to Haram (The Holy Mosque), and the defiled people of the nations will not pass through, and the ignorant will not reach it. Their will be no beasts of prey nor lions, and there will be a passage to the sincerely devoted faithful.»

* Also the saying of Isaiah in his book about the Haram:

«The wolf and the camel will revel in it together.»

which is an allusion to the peacefulness that God bestowed on it before other places on earth, hence He called it «the Safa land» (*al-Balad al-Ameen*).

Counting His bounties on His people, He said:

«For the covenants (of security and safeguard enjoyed) by the Quraysh * Their covenants (covering) journeys by winter and summer * Let them adore the Lord of this House * Who provides them with food against hunger, and with security against fear (of danger) » (Quraysh: 1- 2- 3- 4-)

﴿لَا يَلْفُ قُرَيْشٍ ۚ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۚ فَلْيَعْبُدُوا رَبَّ هَذَا آلِبَتِ ۚ﴾
 أَلَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿١﴾ (قريش: ١ - ٤)

18-The saying of Isaiah declaring the name of the Messenger of God (*peace be upon him*):

«I have made your ordinance O Muhammad with praise, O you the sanctified servant of the Lord! your name was created since eternity.»

Could there be any shadow of uncertainty after that in the mind of a swerver or a discreditor!? «the sanctified servant of the Lord» means: the one whom the Lord purified, redeemed and chose. His

saying: «your name was created since eternity» agrees with the saying of David: in one of his psalms: «your name existed before the sun.»

19-The saying of Isaiah about the Black stone:

«The Lord and the Master! here I am founding through Zion a stone in one of its corners. Let him who is a believer not rush us (querying), I am making justice like a plummet and truthfulness a balance that the enamored in lies will perish.»

To the people of the Book, Zion is Makkah, and the Black stone, kissed by the kings and their underlings, is what He (God) distinguished by Muhammad and his nation.

20-The saying of Isaiah in another passage:

«The semi-desert and the cities will be full of palaces till Qizar, and from the tops of the mountains. Those who revere the Lord and sing His praises in the dry land and in the sea will call upon them.»

He also said:

«From far I shall raise a banner for the nations, fluttering for them to come from the farthest end of the earth, and come they shall.»

Banu (the people of) Qizar are the Arabs because, by unanimous agreement of all the people, Qizar is the son of Ishmael. The hoisted banner is the prophethood. The «fluttering» or «whistling up» is the calling upon all the people all over the earth to journey to the pilgrimage (Hajj), and they shall rush coming over, and this agrees with His saying (Most Exalted, Most Sublime):

«And proclaim the pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways» (al-Hajj: 28)

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا اللَّهُ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةٍ
الْأَنْعَامِ فَكَلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ﴾ (الحج: ٢٨)

21-The saying of Isaiah in another passage:

«I shall raise from the direction of sunrise a group of people coming from the East, compliant in masses, numerous and kind in Spirit, and are like a potter who treads on the clay by his feet.»

The «youths» come from where the sun rises. From there, God (praised be He) brought up a nation from the people of the East: compliant, respondent, and as numerous as the grains of the sand. His saying: «like a potter who treads on the clay by his foot» it either means: «hastening to perform the circumambulation (around the Ka'ah) and the running (seven times) between Safa and Marwah

(ritual performed during the pilgrimage)» or «man whose legs got fatigued due to the excessive walking they made».

22-His saying in the Book of Isaiah:

«O My servant! with My Grace and My satisfaction, I shall cause My Spirit to dawn upon him».

«I shall bring down My Spirit upon him, he will show My justice and mercy to the nations, enjoin the nations to obey My Commandments. He does not laugh or speak in a loud voice in the markets. He makes the blind eye see, the deaf hear, and he will revitalize the closed hearts. What I give him I shall give nobody else. He weakens not, becomes defeated not, nor does he incline to leisureliness. He does not speak loud in the markets. He is a cornerstone to the humble. He is the unquenchable, unflickering light of the Lord till he firmly establishes the foundations of My cause on Earth, and after him no excuse shall be accepted.»

Would any person find these descriptions applicable to anybody other than Muhammad bin Abdullah (*peace be upon him*)!? Even if the whole people of the world meet, they cannot find a mention of another prophet encompassing all of these qualities. His saying: «My servant» is in agreement with His saying in the Qur'an:

«And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides God, if your (doubts) are true» (al-Baqarah: 23)

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾﴾ (البقرة: ٢٣)

«Blessed is He who sent down the Criterion to His servant, that it may be an admonition to all creatures» (al-Furqan: 1)

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾﴾ (الفرقان: ١)

«Yet when the Devotee of God stands forth to invoke Him, they just make round him a dense crowd» (al-Jinn: 19)

﴿وَأَنْتُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَا ﴿١٩﴾﴾ (الجن: ١٩)

«Glory to (God) who did take His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless in order that We might show him some of Our Signs: for He is the one who heareth and seeth (all things)» (al-Israa, or Bani Israel: 1)

لَنُرِيَهُ مِنْ مَّأِينِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ (الإسراء: ١)

And His saying:

«With My Grace and My Satisfaction»

agrees with the saying of the Prophet (*peace be upon him*):

«God chose Cananah from among the descendents of Ishmael, and chose Quraysh from Cananah, and chose bani Hashim from Quraysh, and chose me from bani Hashim.»

His saying: «he laughs not» agrees with Ayshah's description of him (*peace be upon him*). She said:

«The Messenger of God was never seen laughing in a way his uvula would be seen; he used to smile.»

This is because too much laughter is a sign of levity of the soul, and of mindlessness. And this is contrary to smiling, which is a sign of good nature and perfect understanding. As for his (*peace be upon him*) description in the latter books as «the deadly laugher» it meant to say that if need be his laughter and good nature would not prevent him from expressing himself as such without exceeding the limits and the rights due to God. It would not prevent him from smiling in due course. He would give every occasion the expression that suits it most, for abandoning laughter all together is a sign of haughtiness, snobbery, and bad temperament, while the excess of it is a sign of unbecoming jocularly and light headedness. Moderation is the key.

His saying:

«I shall descend My Spirit upon him»

agrees with His (Most Sublime) saying:

«And thus have we, by our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a light, wherewith We guide such of our servants as We will; and verily thou dost guide (men) to the Straight way ﴿al-Shura: 52﴾

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي

بِهِ مِنْ شَأْنِهِ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾﴾ (الشورى: ٥٢)

«He doth send down His angels with inspiration of His command, to such of His servants as He pleaseth, (saying): «warn (Man) that there is no god but I: so do your duty unto Me.» ﴿al-Nahl: 2﴾

﴿يُرْسِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا أَنَا

فَأَنْقُوتُوا ﴿٢﴾﴾ (النحل: ٢)

﴿Raised high above ranks (of degrees), (He is) the Lord of the Throne (of inspiration) to any of His servants He pleases, that it may warn (men) of the Day of Mutual meeting.﴾ (Ghafer: 15)

﴿رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ﴾ (الغافر: ١٥)

We called the Revelation «a Spirit» because the lives of the hearts and the Spirits are through it, so are the lives of the physical bodies changed to souls.

«Show the world My justice».

it agrees with the saying of the Most Sublime:

﴿Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: «I believe in the Book which God has sent down; and I am commanded to judge justly between you»﴾ (al-Shura: 15)

﴿فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ﴾ (الشورى: ١٥)

And His saying about the people of the Book:

﴿If they come to thee, either judge between them, or decline to interfere. If thou decline they cannot hurt thee in the least. If thou judge, judge in equity between them, for God loves those who judge in equity.﴾ (al-Ma'idah: 42)

﴿فَإِنْ جَاءُوكَ فَاحْكَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكَمْ بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (المائدة: ٤٢)

And His saying:

«Enjoin the nations to obey My commandments».

agrees with His saying:

﴿the same religion has He established for you as that which He enjoined on Noah the one which We have sent by inspiration to thee and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein.﴾ (al-Shura: 13)

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾ (الشورى: ١٣)

﴿Say: Come, I will rehearse what God hath (really) prohibited you from: join not anything as equal with Him; be good to your parents; kil

for them; - come not nigh to shameful deeds, whether open or secret; take not life, which God hath made sacred, except by way of justice and law; thus doth He command you, that ye may learn wisdom. * And come not nigh to the orphans property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; - no burden do We place on any soul, but that which it can bear; - whenever ye speak, speak justly, even if a near relative is concerned, and fulfil the Covenant of God; thus doth He command you, that ye may remember * Verily, this is my way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) Path thus doth He command you, that ye may be righteous. ﴿al-An'aam: 151- 152- 153-﴾

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّهُمْ قَاتِلُونَ أَنْفُسَهُمْ وَمَا يَفْعَلُونَ وَمَا يَبْطُلُ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ وَالْعَهْدُ أَلْفُ بَيْتٍ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَ وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَ وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾
(الأنعام: ١٥١-١٥٣)

And his enjoinders (*peace be upon him*) are his entrustments to the world to fear God and to worship Him alone and none with Him, and to keep up with close observance what He sent of guidance: the religion of the Truth, and to believe in Him, His angels, his Books, His messengers, and in the Return to Him.

As for His saying: «does not hear his voice in the markets..» it means that he is not a man of hubbub and uproaring clamour like someone lacking in clemency and dignified bearing.

As for his saying:

«He makes the blind see, the deaf hear, and he revitalizes the closed hearts.»

it is a sign to the completion of the stages of knowledge and guidance brought about by his call and delivered to the hearts, sights, and hearing faculties. This is contrasted with the state of the deaf, the dumb, and the blind people who harbour hearts but anchor no understanding. Guidance reaches a person from these three portals

which are closed in front of everyone, and which can be opened only through the Messengers of God. Through Muhammad (*peace be upon him*) God opened the blind eyes and made them see the words of God, made the deaf ears hear, and they heard the words of God; made the closed hearts understand, and they understood the words of God. They submitted to His obedience in their minds, sayings, and deeds, and they humbly followed the paths that pleases Him.

As for His saying:

«What I shall give him I shall give nobody else,»

It is in agreement with his saying (*peace be upon him*):

«I was given what was not given to any prophet before me.»

and in agreement with the statement of the angels when they drew his example:

«This prophet was given what no other prophet was given before. His eyes go to sleep while his heart stays alert.»

Accordingly, he was sent to all the people of the world, and with him the Book of the prophets was sealed. The Qur'an was revealed to him: no Book, similar or close to it, was revealed from the heavens before. It was revealed upon his heart, retained, safeguarded, rehearsed and recited. Its retention to memory was safeguarded for him till God brings about the Day of Judgement. He was given the comprehensive mastery of truthful expressions, and was supported by victory through instilling fear in the hearts of his enemies while there was between them a distance of one month journey. The (impressive) rows of the people of his nation, while praying, are orchestrated like the rows of the angels in Heaven, and the Earth was made a place of prostration (to God) for him and his people. In a nocturnal journey to the seven Heavens, God brought up his servant where he saw what no human being before him had ever seen. He was elevated in rank above all the prophets, and rendered to be the master of all the descendents of Adam, and his message spread all over the world. The number of people who embraced his religion exceeded far and beyond the followers of all other prophets from the days of Noah till the days of the Messiah. His nation is two third the people of paradise. He (God) bestowed upon him «The Means» which is the highest rank in paradise, «The Commendable Standing» (*al-Maqaam al-Mahmud*), deemed blissful by the former and the latter, «The Supreme Intercession» which is not given neither to Adam nor to Noah, Abraham, Moses, and Jesus. Through him God exalted the Truth and the people of rightness, an exaltation never

bestowed before him upon anyone, and through him He abased falsehood and the clan of falsehood, an abasement never stroke in its intensity anybody before him. He bestowed upon him of knowledge, courage, patience, asceticism in worldly things, and earnestness for the Hereafter, heart-felt worships and Spiritual knowledge that He gave no prophet before him. The charity from him and from his nation was rendered equivalent to ten times its value, to seven hundred folds, to many more folds. He was granted an exceptional leverage for mistakes and forgetfulness, and for what his people may do under coercion. All of His angels praised him alongside with the praises of God and His peace. He bid all of His believing servants to ask Him to bless him and grant him peace. He joined His name to his: when God is mentioned, he is mentioned with Him as in the sermons, in the professing of the Oneness of God, and in the call for prayer. It is not deemed authentic for anyone to call for prayer, or deliver a sermon, or perform a prayer, till he professes that he (the Prophet) is God's servant and messenger. God did not give leave for anybody's order to be obeyed, neither during his life time nor after him and this holds till this life on earth comes to end with all that is on it. He closed the doors of paradise except to those who conduct themselves by his example and follow his lead. He rendered the banner of commendation (*Hamd*) in his hand and; Adam and all the prophets are under his banner on the Day of Judgement. He made him the first away from whom the earth splits up, the first intercessor and the first prophet, the first to knock at the door of Paradise and the first to enter it. No one of the former or the latter times will enter it without his intercession. He was given of certainty, faith, patience, constancy, and strength in the cause of God, and resolution in fulfilling His commands, satisfaction with His favours, contentment in pleasing Him and obeying Him inwardly and outwardly, secretly and openly, within himself and among the creation, what no prophet before was given. He who knows the state of affairs of the world, and the biography of the prophets and the history of their nations would realize that the matter is above that. When the Day of Judgement has arrived, the creation will see some of this glory, that which no eye has ever seen, no ear has ever heard, and never occurred to the heart of a human being. This explains His saying:

«He weakens not, becomes defeated not».

That is how his matter was (*peace be upon him*). He never weakened in the cause of God, nor did he weaken in solitude, in the

time of fewness of his followers and the surplus of his enemies and the ganging up of the people of the earth against him. Rather than that, he was the strongest of the creation, the steadiest in composure, and the bravest at heart, to the extent that in the battle of Uhud his companions were wounded and killed; but he never weakened nor gave up. Instead, the following day, with the severity of the infliction, he went after his enemies. Surprised and frightened, they ran away beaten, and scrambled in spite of the abundance in their numbers and logistics and the unpreparedness of his companions. Again, in the battle of Hunayn, he was cornered with less than ten of his companions beside him. His enemies surrounded him thousands over thousands in numbers. He asserted his courage in front of them saying:

«I am the prophet, it is no blip
I am the son of Abdul-Muttalib.»

Moving forward toward them, he took a fistful of sand in his hand and tossed it on their faces. They ran away defeated. He who contemplates his biography and his conquests would know that the world had never witnessed a man more courageous, more steadfast, and more enduring than he. Although his companions were the bravest of the nation when the fever of trepidation soared high, and the battles fury raged and roared, they would shield themselves behind him and he would be the closest to the enemy (on the front line), where the one closest to the enemy was considered the bravest.

As for His saying:
«nor inclines to leisureliness».

it describes the way he led his life. He was the most abstemious of the people in pastime and leisureliness; rather than that, all his life was diligence, resoluteness and decisiveness, and his meeting was a sitting of modesty, kindness, faith, dignity, and peace of mind.

As for His saying:
«he does not laugh or speak in a loud voice in the markets»

it means that he was not boisterous in the markets seeking worldly gains and coveting to hold on to them like the people whose intent for worldly gains was their major drive.

As for His saying:
«He is a cornerstone to the humble».

it is self-explanatory for he who contemplates his biography; would find him the greatest of the people in humbleness toward the young, the aged, the indigent, the widow, the freeman as well as the

bondman. He used to sit with them on the bare earth, listening to them, answering their pleas, setting out with the one with the most urgent need, reclaiming his right for him from the person nobody dares to approach. He used to patch his shoe and stitch his garment.

As for His saying:

«He is the unquenchable, unflickering light of the Lord till he sets the foundations of My cause on earth, and after him no excuse shall be accepted,»

it agrees with his state of affairs, and on more than one occasion, the Qur'an testified to that, like in His saying (Most Sublime):

«Vain would they extinguish God's light with their mouths, but God will not allow but that His light should be perfected, even though the unbelievers may detest (it).» (al-Tawbah: 32)

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَآ أَن يَتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (التوبة: ٣٢)

«O prophet! Truly We have sent thee as a witness, a bearer of Glad Tidings, and a Warner * And as one who invites to God's (Grace) by His leave, and as a lamp spreading light» (al-Ahzaab: 45- 46-)

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾ ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَرَاسِلًا مُّبِينًا﴾ (الأحزاب: ٤٥ - ٤٦)

«There hath come to you from God a (new) light and a perspicuous Book * Where God guideth all who seek His good pleasure to ways of peace and safety» (al-Ma'edah: 15- 16)

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ مَجْلَى السَّلَامِ﴾ (المائدة: ١٥ - ١٦)

«O mankind! verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest» (al-Nisaa: 174)

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا﴾ ﴿١٧٤﴾ (النساء: ١٧٤)

«.. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, it is they who will prosper» (al-A'araaf: 157)

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ﴿١٥٧﴾ (الأعراف: ١٥٧)

A propos, there are many similar verses in the Qur'an.

And His saying:

«till with him all excuses are cut off, and the proof is confirmed,»
is in agreement with the saying of the Most High:

﴿Apostles who gave good news as well as warning, that Mankind, after (the coming) of the apostles, should have no plea against God: for God is Exalted in Power, Wise.﴾ (al-Nisa'a: 165)

﴿رُسُلًا مُّبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا﴾ (النساء: ١٦٥)

﴿By the (winds) sent forth one ﴿after another (To man's profit)﴾
(al-mursalat: 1)

﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ (المرسلات: ١)

﴿Then spread abroad a Message﴾ (al-mursalat: 5)

﴿فَالْمُغْنِيَتِ ذِكْرًا﴾ (المرسلات: ٥)

﴿Whether of Justification or of warning﴾ (al-mursalat: 6)

﴿عُذْرًا أَوْ نَذْرًا﴾ (المرسلات: ٦)

﴿If (We had) not (sent thee to the Quraysh), - in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: our Lord! why didst thou not send us an apostle? we should then have followed they signs and been amongst those who believe!﴾
(al-Qasas: 47)

﴿وَلَوْلَا أَن تُصِيبَهُمُ مُّصِيبَةٌ يَمَّا قَدَّمْتِ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ
آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾ (الفصص: ٤٧)

﴿Lest ye should say: the Book was sent down to two peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study; * Or lest ye should say: If the Book had only been sent down to us, we should have followed its guidance better than they. now then hath come unto you a clear (Sign) from your Lord, - and a guide and a mercy: then who could do more wrong than one who rejecteth God's signs, and turnth away therefrom? In good time shall We requite those who turn away from our signs, with a dreadful penalty, for their turning away﴾ (al-An-aam: 156- 157-)

﴿أَن تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ﴾ (١٥٦) أَوْ
تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى
وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَعَجَرَىٰ الذِّئْبِ يَصْدِفُونَ عَن آيَاتِنَا سُوءَ
الْعَدَابِ يَمَّا كَانُوا يَصْدِفُونَ﴾ (الأنعام: ١٥٦، ١٥٧)

Through the Messenger the proof is established and the creation

are rendered accountable to it, and with it all excuses are cut off. He who had received the messengers' call and opposed it, cannot excuse himself before God on the Day of Judgement, for he has no real excuse to argue through it.

This foretold is in agreement with the Chronicle of al-Bukhari, that it was said to Abdullah bin Amr to recount some of the traits of the Messenger of God (*peace be upon him*) mentioned in the Torah.

He said:

«He is described in the Torah with some of the descriptions in the Qur'an:

«O prophet! Truly we have sent thee as a witness, a bearer of Glad Tidings, and a warner,- ﴿al-Ahzaab: 45)»

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾ (الأحزاب: ٤٥)

The Torah reads:

"and a refuge to the unlearned. You are My servant and My messenger, and I called you: al-Mutawakkil (the one who has a correct approach to the concept of dependence on God). You are neither rude nor crude, nor boisterous in the markets. He does not answer an offence with an offence; but answers an offence with a kind good deed. He forgives and pardons, and I shall not take him to Me till I redress through him the crooked community, opening through him blind eyes, deaf ears, and closed hearts when they say: there is no god but God.»

The reference to the Torah therein does not mean the Torah proper, the Book of Moses. The words: Torah, Bible, and psalms, are sometimes used to mean the individual Books in themselves, and sometimes they are used to refer to the gender (Holy Books). Thus, the mention of the Qur'an may interchangeably be used to express the psalms (Zabur), the Torah for the Qur'an, and the Bible (Injeel) for the Qur'an. In the Authentic prophetic tradition it is mentioned that the prophet said:

«The Qur'an was a light burden to David. In the time between saddling his riding animal and then riding it, he read the Qur'an.»

The word «Qur'an» here refers to David's book «the psalms»

(al-Zabur). The same applies to His saying in the foretold in the Torah:

«A prophet I shall raise for the people of Israel from among their brethren (cousins). I shall send down upon him a Torah similar to the Torah of Moses.»

The same usage of gender applies to the description of his (*peace*

be upon him) community as in the former Books:

«Their Bibles are in their hearts.»

As for the posed question: «Tell me about the traits of the Messenger of God (*peace be upon him*) in the Torah?» it either means: the Torah proper, or the gender of the former Books (Holy Books). In both estimates, Abdullah bin Amr answered him with what is mentioned in the Torah (as a gender), an answer more comprehensive than the Torah proper. The descriptions he mentioned are not in the Torah proper; but are in the Book of Isaiah as we quoted it. It was also translated in another version with some additions:

«My servant and My messenger with whom I am pleased. My Revelation is upon him to show My Justice to the nations, and enjoin on them my Commandments. He does not laugh and does not make his voice heard loudly in the markets. He opens the blind eyes, the deaf ears, and brings life to the closed hearts. What I give him I shall give nobody else. He thanks the Lord in a new laudation brought from the regions of the Earth, and the world and its inhabitants will rejoice and sing the praises of the Lord with jubilation, on every elevated site, and glorify Him on every hill. He does not weaken, nor is he defeated. He does not incline to leisureliness, *Mushaffah* (a Hebrew word the meaning of which will be discussed later) is he, he does not humiliate the doers of good who are like a frail reed; he rather strengthens the upright. He is the cornerstone to the humble, and the unquenchable light of the Lord. The sign of his authority (and prophethood) is in between his shoulders.»

The word «*Mushaffah*» with a vowel point «a»⁽¹⁾ on the «sh» and a stressed «ff» on the rhythm of «*Muka-rr-am*» is a Hebrew word congruous with the name «Muhammad» in meaning and pronunciation in an approximate grasp, like the congruency of the words: «*Moaz Moaz*» mentioned before, and even more congruent. The Arab cannot pronounce it correctly in their tongue with Hebrew inflection for it falls between the letter «Ha» (the 25th letter in the Arabic alphabet), and the vowel point «a» and «u». None of their fair scholars throws any shadow of doubt on its congruency with the name: «*Muhammad*». Abu Muhammad bin Qotaibah said that «*Mushaffah*» is «Muhammad» without any shadow of doubt. He

(1) «a» Fathah, in Arabic, «u»: Dham-mah.

built his assertion on the fact that when the Jews praise God they say: «*shafhalaha*» (*al-hamdu-lil-laah*: in Arabic). If «*al-hamdu*» (praise: in Arabic) is: «*shafh*» in Hebrew, then «*mushaffah*» «Muhammad» without any shadow of doubt. Some of the Jewish scholars who converted to Islam have told me and told other people as well that: «*Moaz Moaz*» is «Muhammad, and it is pronounced by putting on the letter «*hamzah*» (the Arabic letter designating the glottal stop), and the letter «*meem*» (the 24th letter of the Arabic alphabet) the inflection of the vowel point «a» on the letter «*meem*» with a subtle inflection on the vowel «u». Muhammad bin Qutaibah proceeded to say:

«The scholars among them do not doubt that it is

«Muhammad» even if we do not want to acknowledge it, as they said.»

If we overlook their attitude, who is the one to whom and whose community these traits apply other than he?! Who is the one who bears the sign of his authority (the Seal of the Prophethood) between his shoulders, a sign seen by many people and described as looking like the eye of a partridge (*hajlah*)?! what comes after denying the truthful facts other than falsehood, after ignoring insight and understanding other than sightlessness?!

﴿for he to whom God giveth not light, there is no light.﴾ (al-Nur 40)

﴿وَمَنْ لَّيْسَ بِمَعْمُولٍ أَفَلَا يَكُنُ لَمْ نُورًا فَمَا لَمْ مِنْ نُورٍ﴾ (النور: ٤٠)

The traits of this prophet, his emergence, his envoyship, his characteristics, and the traits of his community are all mentioned in their Books; the Books which they recite in their churches and synagogues, and which they teach in their sittings. None of the scholars denies them, and only the ignorant is heedless to them. Even though they still say that he (the promised prophet) did not emerge yet, and that he shall emerge later on, and that when he does, they will follow him.

Ibn Ishaq said:

«Muhammad bin abi Muhammad related to me an episode of the authorities of Ikrimah, Sa'eed bin Jubayr, and ibn Abbas, that the Jews used to herald to the Aws and the Khazraj (two Arab tribes) the coming of the Messenger of God (*peace be upon him*) before his emergence. When God chose him from the Arabs, and sent him out, they belied him and reneged on what they used to herald.

and Dawood bin Salamah said:

O people of the Jewish community! fear God and embrace Islam. You used to herald to us the Glad Tidings in the coming of Muhammad (*peace be upon him*), and we were polytheists, and you used to tell us that he is sent a prophet, and describe him to us by his characteristics.

Salam bin Muslim a brother to the Jewish tribe Nudhayr- said:

"He did not bring us anything we know, and he is not the same one we used to talk to you about."

Then God, Most High, Most Exalted, sent down:

﴿And when there comes to them a Book from God, confirming what is with them, - although from of old they had prayed for victory against those without Faith, - when there comes to them that which they (should) have recognized, they refused to believe in it but the curse of God is on those without Faith.﴾ (al-Baqarah: 89)

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾ (البقرة: ٨٩)

Abu al-Aliah said:

«When the Jews sought refuge in Muhammad to bring them victory over the polytheists of the Arabs, they used to say:

O Mighty God! send out this prophet whose mention is written in our Book to make the polytheists suffer, and to kill them.»

When God sent out Muhammad (*peace be upon him*), and they realized he is from the other people (non-Jewish tribe), they belied him out of envy from the Arabs although they knew that he is the Messenger of God (*peace be upon him*). Hence, God Most High, sent down the following verses:

﴿And when there comes to them a Book from God, confirming what is with them,- although from of old they had prayed for victory against those without Faith, -when there comes to them that which they (should) have recognized, they refused to believe in it but the curse of God is on those without Faith﴾ (al-Baqarah: 89)

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Ibn Ishaq said:

«Asim bin Amr bin Qitadah al-Ansari recounted to me an episode related to him by some men from his tribe that they said:

What invited us to embrace Islam apart from the mercy of God

and His guidance was what we used to hear from some men of the Jewish community. We were a polytheist people worshipping idols and they were people of a Book having knowledge we did not have. There were still rivalries between us. If we took them in, in some way that they disliked, they would say to us that a (new) era of a sent-for prophet is near to come: we are going to follow him, and with him we shall kill you in the same way the people of Ad and Iram were killed. We used to hear from them a lot of that. When God sent out His Messenger (*peace be upon him*), we responded to him till he called us to believe in God. And we realized that they were threatening us with what we forestalled them with to follow him. We believed in him, but they belied him, hence the following verses were sent down describing us and them:

«And when there comes to them a Book from God, confirming what is with them, - although from of old they had prayed for victory against those without Faith, - when there comes to them that which they (should) have recognized, they refused to believe in it but the curse of God is on those without Faith.» ﴿al-Baqarah: 89﴾

لَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْخِرُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ (البقرة: ٨٩)

23-As His saying in the Book of Isaiah:

«I praise My beloved and My son «Ahmad».

It is for this reason that his mention came across in the prophecies of Isaiah more than the other prophecies. Isaiah proclaimed his mention and his characteristics and the traits of his community; he proclaimed them in his prophecy secretly and openly, knowing the dimensions of his authority and his standing before God. Isaiah also said:

«We have heard from the outermost borders of the Earth thy voice of Muhammad.»

This is an outright expression of his name (*peace be upon him*). Hence let the people of the Book show us a prophet whose name and characteristics, attribute, comportment, and the traits of his community and their whereabouts, were earnestly declared by the other prophets other than the Messenger of God (*peace be upon him*)?!

24-As for the saying of Habakkuk:

«When the Lord comes from Yemen and the Most Holy comes

the splendor of Muhammad, the earth is filled with the praises, and his sight spreads like the light. He protects his land with glory, death marches in front of him, eagles accompany his armies. He marches across the earth and the ancient mountains tremble, the hills sink, the walls of Median totter, and he gains control of ancient glories.»

Then he said:

«Your scolding anger shakes the rivers, your voice thunders in the sea. When the horses are ridden and the boats of the righteous sail high, many nations will be defeated in front of you. The arrows quench their thirst by your order O Muhammad. When the mountains see you they tremble, the downpour of the torrent turns away from you, and the battles trained knights change and lift their hands up in awe and fear. The armies march in the company of your arrows, and the glitter of your lances dazzles the earth and it treads on the nations because you emerge for the salvation of your nation and the rescue of your ancestors' heritage.»

He who nurses a desire to attribute this foretoken to other than Muhammad, he desires to cloak the sun during daylight and cover the seas: is it not time he did!?. He (Habakkuk) described him (the Prophet) in details that specified his person and that removes the ambiguity from the mind of the confused. He even declared his name twice and this is like the dawn breaking in front of those who got eyes to see. He mentioned the strength of his community and the trails of the defeated people dragging themselves in front of them, and the birds of prey scanning their tracks. This foretoken befits nobody other than Muhammad (*peace be upon him*) and applies to nobody else other than he, and was sent down to describe nobody else other than he. He who tries to fend it off him would be like someone trying to deflect the great rivers from their water courses and withhold them from reaching their effusion points and their destination. But how far away this is from the desires of the abolitionists and the rejectionists. God willed that His light be completed to the detest of the unbelievers. Who is the one whose praise and the praise of his people to God filled the earth in their prayers, sermons, and after prayers and thanks in both: the good and the bad times and all the time!?. They devoted themselves to God to the point that God called them «*hammadoon*» the lauders of God, even before their emergence. Who is the one whose face seems to be the shine and the light in which the sun and the moon orbit!?.

The birds have got habits they can trust, witness to their

Behaviour speaks out the fact, even if he did not say he is

A messenger to the world the birds will follow him in trust
Anywhere he goes.

Who is the one in front of whom deaths marched and the birds of prey accompanied his soldiers in expectation of what comes next to the slaughter of the unbelievers in God the One and Only, the Subduer!?:

They (the birds) flutter their wings hovering close to him, for their offering is the blood of the defeated unbelievers.

25-As for His saying: in the Book of Ezekiel where he threatens the Jews and describes to them the community of Muhammad (*peace be upon him*):

«The Lord is proclaiming them over you and raising for them a prophet, and sending down upon them a Book. He shall make them own your necks and they will conquer and humble you with the Truth. The men of bani Qidar will march ahead with groups of many people accompanied with the angels, riding white horses, and they will be armed. They shall defeat you and your lot will be the Fire.»

Who is the one whom God gave victory over the Jews till he conquered them, humbled them, defeated them, and God sent down upon him a Book!?. Who are banu Qidar other than bani Ishmael who went out with him and with them there were groups of many people!? Who is the one upon whom and upon whose people the angels descended on white horses in the battles of Badr, al-Ahzaab, and Hunayn!? They saw them (the angels) with their own eyes fighting with them, to his right and to his left, till three hundred and thirteen men with two horses only defeated one thousand men wearing iron armours, and considered to be some of the best horsemen among the Arabs. They ended up being either dead or captive, or running away in defeat.

26-As for the saying of Daniel and his clear mention of his name without using alternatives or insinuations; he said:

«Many nations are going to be defeated by you, and the arrows shall quench their thirst by your orders O Muhammad.»

When Belteshazzar (Nebuchadnezzar) asked Daniel the prophet to interpret for him a dream he saw but had forgotten it:

«Your Majesty! in your vision you saw a giant statue standing before you. Its head was made of gold, its arms made of silver, its abdomen and thighs of copper, its legs of iron, and its feet of fired clay. While you were marveling at it, a rock broke loose and struck

the statue. It crumbled and was shattered and became like the dust. The wind blew it away leaving not a trace. Then the stone was transformed to a great human being that covered the whole earth. This was your dream, your Majesty. Belteshazzar said:

You spoke the truth; but what does it mean?

He said:

You are the head that you saw made of gold. After you, your son shall rule, that is what you saw made of silver, and he is not going to be as great as you are. After him there will be another kingdom, not as great as his, and it will look like copper. After it there will be another kingdom as strong as iron. As for the feet that you saw made of fired clay, they stand for a weak kingdom to follow. As for the great stone you saw that struck the statue and shattered it, it stands for a prophet that the Lord of the Heavens and the Earth shall raise with a mighty canonical law through of which he will conquer all the kings and the nations of the earth till it becomes filled of him and his community, and the dominion of this prophet will last till the end of time. This is the meaning of your vision, your Majesty.»

It is well known that this applies to Muhammad bin Abdullah like a lock and a key. It does not apply to the Messiah, nor to any other prophet. It was he who was sent out with a mighty law (*sharia*), and he conquered all the kings and the nations of the earth till the earth was filled of him and his people. His dominion is lasting till the end of time, and no one is able to remove it with the removal of the Jewish dominion from the earth. He wiped off the dominion of the Nazarenes from the heart and from the middle of the earth, and it ended up on some peripheries. He wiped off the dominion of the Magians, and that of the idolators and the Sabians.

27-Daniel also said:

«I asked the Lord and beseeched Him to show me where the people of Israel are heading to, and whether He will forgive them, restore their dominion to them, and raise prophets from among them, or give this to another people. The angel appeared to me in the shape of a handsome youth and said: peace be upon you O Daniel. God says: (The people of Israel have angered Me, disobeyed Me, and worshipped other gods before Me.) They turned away from knowledge to ignorance, from truthfulness to falsehood. I set Belteshazzar on them. He killed their men, led their off-springs to captivity, ruined their synagogues, and burnt their books. The same will be inflicted on them after him. I am not pleased with them and I

am not going to ignore their blunders. They will stay under My wrath till I send out My Messiah, the son of the Virgin Mary. Thereupon, I shall seal upon them My wrath and damnation. They will stay damned, wrapped in humility and misery till I send out the prophet of beni Ishmael that Hagar foretokened. I sent My angel to her, he brought her the Glad Tidings. I shall send My revelation to this prophet, teach him the names, grace him with the fear of God. I shall make piety his watchword, fear of God his conscience, truthfulness his saying, and forthrightness his law. I shall bestow a special honour on him: a Book confirming the Books before him and quoting some of their contents. I shall bring him to Me on a night journey, and elevate him from one firmament to another till he reaches the highest. I shall bring him close to Me, greet him and grant him salvation, reveal to him and elevate him, then return him to My servants with joy and beatitude safeguarding what he is entrusted with, truthful to what he is bid to do, preaching My Oneness with gentleness in his sayings and through well-founded exhortation. He is neither blunt, nor harsh, nor boisterous in the markets. He is clement with those who trust him, merciful to those who believe in him, and stern with those who antagonize him. He calls his people to believe in My Oneness and to worship Me. He tells them about what he saw of My Signs, but they belie him and hurt him).»

Then Daniel narrated the matter of the Messenger of God (*peace be upon him*) according to the angel, and how his matter will continue till the last day of his nation: the day this life is no more.

This foretoken is known to both the Jews and the Nazarenes. They read it and acknowledge it, but still say that the one to whom it applies did not come up yet!

Abu al-Alia said that when the Muslims conquered Tastur, they found Daniel dead, and in his possession they found a book. Abu al-Alia said:

«I read this book. It contains an account about your traits, news, way of life, and the aspects of your speech.»

When drought hit the inhabitants of the region, they used to uncover the tomb and their land became irrigated. Hence, abu Musa al-Ash'ari wrote to Omar bin al-Khattab a propos. Omar's reply was to dig thirteen tombs in the river and to entomb him in one of them at night lest the people become intrigued about him.

In mentioning the traits of the Messenger of God (*peace be upon*

him) in the Torah- meaning the «Torah» more general than the Torah proper - Ka'b quoted:

«Ahmad, My chosen servant, is neither blunt nor harsh, nor loud in the markets. He does not pay out a misdeed with a misdeed, he pardons and forgives, his birth is in Ka-abah his exodus⁽¹⁾ is Tabah and his possession is in al-Shaam, his people are the lauders (of God): they praise God on every hill and glorify Him in all circumstances. They perform the rites of ablution before prayer, wrap up themselves around the waist. They are the shepherds of the sun, and their call for prayer resonates in the ambience of the sky. Their alignment in war and their alignment in prayer are the same. Monks at night, lions at daylight, they have a reverberating sound like the droning of bees, and wherever the time for prayer comes, they pray, even in the street.»

28-Ibn abi Alzanad said:

«Abdulrahman bin al-Hareth narrated to me an account on the authority of Omar bin Hafs who was from the best of the people that he said:

My father and grand-father had a scroll passed through to them as a heirloom from the era before Islam. It contains the name of God and His truthful saying, and that the saying of the transgressors is at loss. It mentions a reference to a people that will come in the end of time. They wrap up themselves around the waist, clean their limbs with water and forge the seas toward their foes. They practise a prayer had it been in the people of Noah, they would have not perished in the mighty blast.»

29-Mentioning the story of the Arabs, Isaiah said:

«.. and they tread on the nations like treading on a threshing floor, and tribulation falls down upon the polytheists of the Arabs, and they are defeated before sharp and sheathless swords and tense bows due to the intensity of the fight.»

This is an account of what befell the idolaters through the Messenger of God (*peace be upon him*) and his Companions in the battles of Badr, Junayn, and others.

30-As for his saying in the Gospel of John; in the version of the Bible in the hand of the Nazarenes:

(1) Exodus = Hijrah: this is a reference to the emigration of the prophet Muhammad from Makkah to Madina

«Jesus said to the Pharisees: He who hated me hated the Lord, even though I did for them miracles nobody did before, they were not guilty. But from now on, they are contented with vanity, it is inevitable that the word which is in the law will be done because they hated me senselessly. When the Paraclete comes, the one the Lord will send to you, he will bear witness to me and to you too because you have been with me from the very beginning. This is my saying to you so that you do not complain when he comes.

The «Paraclete» in Romæan is «*Munjamina*» in Syriac and the «*lauder*» and «*laud*» in Hebrew, is as mentioned before.

Also, his saying in the Bible:

«The Messiah said to the Jews: and you say that during the days of your forefathers we did not help them in killing the prophets! Complete the apportion of your forefathers, you serpents, a breed of snakes! How could you be granted salvation from the torture of Hellfire!»

«And I will send you prophets and scholars, some of them you will kill, crucify, flog, and chase from one city to another so that the blood of the believers spilled on the earth concludes your culpability, from the blood of the righteous Abel to the blood of Zachariah bin Barkhia whom you killed at the alter. Everything I said will come to pass upon this nation. O Jerusalem! that kills the prophets and stones whoever is sent to you. I wanted to embrace your people like the hen embraces its chicks under its wings, and you hated that. I will leave your house and say that you are not going to see me now till the one called the «Blessed» comes. He will come in the Name of God.»

It is he who avenged the blood of the believers after the Messiah. This is similar to his saying, in an other location:

«It is better for you that I leave you so that the Paraclete comes, for he will not come if I do not leave.»

Also his saying:

«The son of man is leaving, and the Paraclete will come after him.»

And in another location:

«I am leaving you and the Paraclete will come to you.»

The «blessed» (or «*lauded*») Paraclete who came after the Messiah is Muhammad (*peace be upon him*), as mentioned before.

31-As for his saying in the Gospel of Matthew:

«When Yahya (John) bin Zacharia was imprisoned, he sent his disciples to the Messiah and ordered them to ask him:

Are you *Ayl* (a Hebrew word meaning God) or shall we expect someone else?

The Messiah said: The certain truth I tell you, no woman brought up anyone better than Yahya bin Zacharia. The Torah and the Books of the prophets followed each other reciting the prophethood and the Revelation till Yahya came. As for now, accept if you wish, for *Ayl* (God) will be coming soon. So let he who has got ears hear.»

This is a foretoken of the coming of God (praised be He-), and He is *Ayl* in Hebrew, and His coming is the coming of His Messenger, His Book (The Qur'an), and His religion (Islam), as it is expressed metaphorically- in the Torah:

«God came from the Mount of Sinai», a metaphorical reference to the coming of Moses.

Some of the worshippers of the Cross said that in the above mentioned quotation from the Bible - the Messiah was foretokening the coming of the prophet Elias. This measure of ignorance in the nation straying from the right path and the worshippers of the wood stick of the Cross carved by the hands of the Jews, cannot be denied: Elias coming preceded the Messiah by many long periods.

As for His saying in the prophecy of Jeremiah:

«Before I created you, I ennobled you before I gave you form in the womb, and I set you and made you a Prophet to all the races.»

This is a foretoken from the mouth of Jeremiah about his successor. This would be either the Messiah or Muhammad (peace be upon both of them-) and nobody else. Muhammad is better suited for this foretoken because the Messiah was a prophet for the people of Israel as God Most High said:

﴿And (appoint him) an apostle to the Children of Israel ﴾ (al-Imran: 49)

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ﴾ (آل عمران : ٤٩)

And the Nazarenes agree with this fact: the Messiah did not claim himself to be a prophet to all the races of the peoples of the earth. From the time of Moses to the time of the Messiah, the prophets were sent out each for his people. It is mentioned in the Bible that the Messiah said to his Disciples:

«Do not set foot toward all of the nations, but confine yourselves to the lying-down sheep of the progeny of Israel.»

As for Muhammad bin Abdullah, it is he whom God sent out to all the nations of the world, to all the progeny of Adam. This foretoken agrees with the saying of the Most Sublime:

«Say: O men! I am sent unto you all, as the Apostle of God»
A'araaf: 158)

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ﴾ (الأعراف: ١٥٨)

And agrees with the saying of the Prophet (*peace be upon him*)

«I am sent out to the black as well as the red.»

and with his saying (*peace be upon him*):

«A prophet used to be sent out to his people, as for me, I am sent out to all the people.»

The Nazarenes acknowledged this foretold. They did not deny it; but some of their leaders said that it is a foretold about Moses, bin Imran, and Elias, and that they will be coming in the end of times. Such an assumption is one of the most outrageous falsehoods against Him for he who had already died cannot show up again until the Last Day of Judgement.

32-In the Bible in their hands, the Messiah gave an example of himself on earth. He described it:

«as a man who planted a vineyard and fenced around it, built a fruit presser, erected a palace, and entrusted it to helpers and went away. When the harvest time was due, he sent out his slave to the vineyard entrusted helpers.»

Then he gave a parable about the prophets, about himself, and about the last entrusted prophet of the vineyard. Then he spoke clearly about his nation. He said:

«I say to you, the kingdom of God shall be taken away from you and shall be given to the obedient and working nation.»

Then, he gave a parable about the prophet of this nation, and likened him to a rock. He said:

«He who falls on this rock will break up. And he upon whom the rock falls down will be shattered.»

This is one of the attributes of Muhammad as opposed to those who antagonized him and fought against him. This attribute does not apply to any prophet who succeeded the Messiah other than he.

33-The saying of Isaiah in his book:

«Let the rugged thirsty land revel, and the wilderness and deserts rejoice because they are going to be given through Ahmad the beauty of Lebanon like the beauty of the villages.»

34-By God! there is nothing after that (after rejecting and misinterpreting this foretold) other than haughtiness and rejection of the Truth after it became clear.

In the book of Ezekiel in their hand, God Most Exalted, Most

Revered, mentions the disobedience of the people of Israel, and likens them to a vine tree which:

«did not take long before it was uprooted discontentedly, thrown on the ground, and the simoom (sandstorms) burnt its fruits. Thereupon, it was replanted in the desert, in the neglected and thirsty land. Then, from its eminent branches, fire enkindled and devoured it till no single strong branch was left, nor a twig.»

This is a clear statement, not an allusion, about him (*peace be upon him*), and about his country Makkah: thirsty and abandoned of prophethood before him since the time of Ishmael.

35-In the book of Daniel, he called the Chaldeans «Liars». He said:

«Their call will not spread out, and their offering will not be accepted, and the Lord swore by His arm that falsehood will not prevail, and the false assumption of any prevaricator will not last for more than thirty years.»

In the Torah, there is a passage somewhat similar to that, and this is a clear statement of the validity of the prophethood of Muhammad (*peace be upon him*) because the number of his followers after his death is many times more than the number of his followers during his life time. This happening never occurred in any dominion before: how could it ever be that he is an impostor fabricating stories about God and His prophets, corrupting the world, and subverting the call of the messengers!?. He who holds such ill thoughts about God is holding the most malevolent doubts against Him with calumny to His Omniscience, Omnipotence, and Supreme Wisdom.

CHAPTER SIX

A debate between the author and one of the most renowned Jewish scholars.

Once in Egypt, I had a debate with a man who is considered by the Jews to be the most renowned in knowledge and leadership. During the course of speech I said to him:

«In disbelieving Muhammad (*peace be upon him*) you have discredited God in the most affronting way.»

«A man like you says that!?»

«Listen to what I have to say. If you say that Muhammad is a tyrannical king who oppressed the people by the sword, who is not a messenger sent by God, who spent twenty three years assuming that he is the Messenger of God, sent out by God, to all the people of the world saying that God bid him to do so-and-so and not to do such-and-such, and then all went to no avail. And then, he says that God made it lawful for him to take into captivity the off-springs and the women of those who disbelieve him and raise enmity against him, to pillage their monies and possessions as booties of war, kill their men, and yet all but to no avail. And that he keenly endeavoured to change the religion of the prophets, evoke hostility in their people, and abrogate their laws -; if this was the case, then it implies that either God, Most Sublime, was aware of it, seeing it happening and knowing it, or it escaped Him and He did not know about it. If you say He did not know about it, then you would have attributed to Him the most disgraceful degree of ignorance: for it means that a mortal who knew about it is more knowledgeable than He!. If you say that all of these happenings took place with His complete knowledge, it implies that either He was able and capable to have changed the course of events and prevented them, or He is not. If you say He is incapable, then you would have attributed to Him the most infamous degree of decrepitude which is contradictory to godhood. If he is capable but in spite of that He kept providing him with strength, victory, support, and elevation, advancing his word, answering his pleas, empowering him over his foes, showing through him what exceeds a thousand of miracles and virtuous wonders (*Karamat*),

making him surmount he whoever reaches him with bad intention and answering every single plea he requested before Him; then your assumption is one of the gravest sorts of inequities and insolence that does not befit any of the prudent men: how about it befitting the Lord of Heavens and the Earth Who bore witness to him by making him steadfast in his message, steadfast in what he says, and by supporting him all the way through!?!» And you call this "false testimony" and "deception"!?!

When he heard that he said:

* «God forbid! that He would help a lying impostor. On the contrary, he is indeed a truthful prophet. He who follows him will be prosperous and fortunate.»

* «why do not you then embrace his religion?»

* «Because he was sent to the untaught people who had no Book. As for us, we do have a Book that we follow.»

* «You have totally misconstrued the issue; he taught both the special people and the general public, and made it a widespread statement that he is the Messenger of God to All the people of the world, and that he who does not follow him is an unbeliever destined to be one of the folks of Hellfire. He fought against both. Since his message is proven to be true, believing in him in everything he told about is a must.»

He withheld from replying.

A similar debate took place between some of the Muslim scholars and some of the Jewish people in the lands of al-Maghrib (Morocco). The Muslims said:

«In the copy of the Torah in your hands, up till this day, it mentioned that God said to Moses:

I shall raise for the people of Israel from among their brethren a prophet like unto you. I shall put My words in his mouth. He who disobeys him, I shall revenge from him.»

«This refers to Joshua bin Noon» said the Jews.

«This could not be possible for many reasons. One of them is that in the last part of Torah there is a verse that reads:

"Among the people of Israel, no prophet like unto Moses shall be raised.

Secondly, it said:

"from among your brethren" and the brethren of the Jews are either the Arabs or the Romans. As for the Arabs, they are the people of Ishmael, and the Romans are the people of al-Aws, who

are the brethren of the people of Israel. No prophet was raised from among the Romaeans other than Ayyoub (Job), and he came before Moses. Hence, it does not stand to reason that he is the one this verse in the Torah foretokened. This excludes all except the Arabs who are the people of Ishmael, and who are in turn the brethren of the people of Israel. Also God said in the Torah when He mentioned Ishmael the forefather of the Arabs- that He will put a hair-cloth made tent amidst the lands of his brethren who are the people of Israel. This is a foretoken of the prophethood of his grandson Muhammad who erected his hair-cloth made tent and started the dominion of his people amidst the land of the people of Israel which is the lands of al-Shaam- (Syria), the melting point of his dominion as aforementioned: his dominion will be in al- Shaam (Syria).»

«But in the Qur'an it is mentioned:

﴿To the Madyan people We sent Shu'ayb, one of their own brethren﴾ (al-araaf: 85)

﴿وَإِلَىٰ مَدْيَنَ أَخْلَصْنَاهُم شُعَيْبًا﴾ (الأعراف: ٨٥)

﴿To the Ad people, (We sent) Hud, one of their (own) brethren﴾ (al-araaf: 65)

﴿وَإِلَىٰ عَادٍ أَخْلَصْنَاهُم هُودًا﴾ (الأعراف: ٦٥)

To the Thanmud people (We sent) Salih, one of their own brethren﴾ (al-A'araaf: 73)

﴿وَإِلَىٰ ثَمُودَ أَخْلَصْنَاهُم صَالِحًا﴾ (الأعراف: ٧٣)

And the Arabs say: "O brother of bani Tameem" to each one of them. By the same token, that is what the phrase - raise for the people of Israel a prophet from among their brethren» - means.

The Muslims said:

«The difference between both situations is obvious. It is illogical to say: the people of Israel are the brethren of the people of Israel, or bani (the people of) Tameem are the brethren of Bani Tameem, or bani Hashim are the brethren of bani Hashim. This does not stand to reason in any language of any nation, and this is not the same as saying: Zayd is the brother of bani Tameem, who is the brother of Ad, Salih, and Thamud, That is one of them because he is their brother in kinship. If one says: Ad is the brother of Ad, Thamud is the brother of Thamud, and Madyan is the brother of Madyan, it would be contradictory. This is equal to your saying: bani Israel are the brethren of Bani Israel. Replacing one for the other is clearly incorrect.»

The jews said:

«The Torah recounted that He will raise this prophet for the people of Israel where Muhammad was raised for the Arabs and not for the people of Israel. This special assignment gives the impression that he was sent out to them, not to the others.»

The Muslims said:

«This is some of the signs of his truthfulness; he declared that he is the Messenger of God to all the people of the world: those who already have a Book, and those who do not. God mentioned in the Torah that He will raise him for them lest they think he is especially sent out for the Arabs and for the people who do not have a Book. A thing is given a special mention to fill the need of the addressee to its mention lest the listener suspects that he is not meant to be included in the general saying, and as a cautioning sign that the exception is in a more befitting situation to know the truth (because it is mentioned in their Books), and it was expressed as such as well for other similar reasons. Therefore, the designation of the people of Israel in the verse was to prevent any flickering in understanding that he is sent out for the Arabs specifically. The Most Sublime said:

«In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of God).» (Yaseen: 6)

﴿لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ﴾ (يس: ٦)

Being an admonition to his people does not exclude the others from the admonition. If you could recall that he actually did declare himself to be a messenger sent out specifically for the Arabs, you would have provided a proof in favour of your argument. But since his Book (The Qur'an) spoke out the facts and made them known to both: the special and the general audience, that he is sent out to the people of Israel and to the people other than they; your argument does not hold.»

The Jews said:

* «All of our Jewish forefathers believed that he claimed that for himself; but the followers of abi Isa Ishaq⁽¹⁾ among us allege that he is

(1) Abi Isa Ishaq bin Jacob al Asfahani lived during the reign of al-Mansoor (Jaafar al-Mansoor, the second of the Abbasid Kalifs). He believed that a prophet will be raised especially for the Arabs, and out of ignorance, many Jews will follow him, and that he has a book he =

a prophet sent out specifically for the Arabs; but we do not agree with their allegation. (One of the Jews looked at another Jew beside him and said:

We are followers of Judaism. By God! I do not know how to get rid of this Arabic man. But at least we should hold back from mentioning him with bad intentions.»

In the *Tabaqat*, Muhammad bin Sa'eed said:

«In a speech ascribed to abi Abbas on the authorities of abi Farwa, Ma'en bin Issa, and Mu'aweyah bin Saleh, that Ka'b asked the rabbis:

How do you find the attribute of the Messenger of God (*peace be upon him*) in the Torah?

* We find him to be Muhammad bin Abdullah, his place of birth is Makkah, his Hijrah (migration place) is Taba, and his dominion is al-Shaam (Syria). He is not lewd (in speech or deeds), not loud in the markets, does not pay out for a misdeed with a misdeed, but he pardons and forgives.»

In a speech attributed to abi Salih on the authorities of al-Amash, Abdullah bin Abdulrahman al-Darame, al-Hasan bin al-Rabe'ee, and abu al-Awas that Ka'b said:

«we found it written as: Muhammad, the Messenger of God, who is neither rude nor crude, nor loud in the markets. He does not pay out for a misdeed by another misdeed, but he pardons and forgives. And his people, the lauders, sing the Greatness of God on every hill and in every state. They wrap up themselves around the waist and rinse their limbs clean with water before prayer. Their caller for prayer calls in the ambience of the sky. Their alignment in battles and in prayer is the same. They sing with an echoing sound like the droning of bees. His birth place is Makkah, his hijra (migration place) is Taba, and his dominion is al-Shaam».

Al-Daremi said:

«Zayd bin Awf recounted to us that abu Awanah told him among others an account on the authorities of Abdulmalik bin Umayr, Zakwan abi Salih, that Kab said:»

In the first line: Muhammad bin Abdullah, My chosen servant. He is neither rude nor crude, nor loud in the markets. He does not pay out a misdeed by a misdeed, but he forgives and pardons. His

= wrote himself in which he made sacrifices unlawful and contradicts many of the Judaic laws. (translator).

birth place is Makkah, his Hijrah in Tabah, and his dominion is in al-Shaam (Syria), in the second line: Muhammad the Messenger of God, his people are the lauders; they laud God in every case and state, sing His Greatness on every hill. They are the shepherds of the sun, they pray on time even if they were on the street. They wrap up themselves around the waist, rinse their limbs clean with water before prayer. Their voices at night echo in the ambience of the sky like the droning of bees.»

Asim bin Omar bin Qitadah said, quoting Namlah bin abi Namlah on the authority of his father:

«The Jews of bani Qurayzah used to study the mention of the Messenger of god in their books and teach the lads his attributes, his name, and his Hijrah. When he emerged, they became jealous. They transgressed against him and rejected him.»

In *The Signs of the Prophethood*, abu Na'eem mentioned an account on the authorities of Sulayman bin Shaheen, Rumayh bin AbdulRahman, abi Sa'eed al-Khudari and his father that he said:

«I heard abi Malik bin Sinan say:

One day I visited the people of Abd al-Ashhal to talk to them. At that time we were in a war-truce. I heard Joshua the Jew say:

(What is his characteristic?)

He said:

(A man neither tall nor short, with redness in his eyes. He wears a cloak, rides a donkey, and this sand is the land of his migration.)

He said:

(I returned to my people: bani Khadrah, bemused in wonder about what Joshua said. All of a sudden I heard one of your men say:

(Is he alone saying that, or all the people of Yathrib are saying that!?). My father said:

(Then I went out till I reached the Jews of bani Qurayzah. I found them discussing the emergence of the Prophet (*peace be upon him*). Zubayr bin Baatah said:

(The red planet has appeared. It does not appear unless it is signaling the emergence of a prophet, and only Ahmad is the one still to come. These are the signs of his emergence.)

Abu Sa'eed said:

When the Messenger of God (*peace be upon him*) came to Madina, my father told him this account. The Prophet (*peace be upon him*) said: (From among the leaders of the Jews had al-Zubayr and his followers embraced Islam?. All of the Jews would have

embraced Islam because they all follow him).»

Al Nadhr bin salam said:

«Yahya bin Ibraheem narrated to us a speech on the arthorities of Salih bin Muhammad and his father, Asim bin Omar bin Qitadah, Mahmud bin Lubayd, and Muhammad bin Maslamah; he said:»

(The emergence of a prophet from around this house is dawning on you)

Then he pointed out with his hand toward the Sacred House of God (Ka'bah) and said:

(Let he who catches up with him believe in him)

Then the Messenger of God (*peace be upon him*) was sent out, and we embraced Islam while he was still among us; but he was not spared from jealousy and infringements around him).»

Al Nadhr said:

«Abdul-Jab-bar bin Sa'eed narrated to us an account on the authorities of abi Bakr bin Abdullah al-Amiri, Saleem bin Yas-sar, and Amara bin Khuzaymah bin Thabit, that he said:

Among the Aws and the Khazraj there was no man as knowledgeable in the descriptions of Muhammad as abi Amer al-Rahib (the monk). He used to associate himself with the Jews and ask them about the religion, and they used to tell him about the traits of the Messenger of God (*peace be upon him*), and that this is the house of his Hijrah (exodus). Then he went out to the Jews of Taymaa. They told him the same thing. Then he went out to al-Shaam and asked the Nazarenes; they told him the same thing about the traits of the Messenger of God (*peace be upon him*), and that his land of emergence is Yathrib. Abu Amer returned chanting:

(I am on the religion of the true belief (*al-haneeef*)). He kept leading a monastic life, wearing monks' frock, and he assumed he is on the religion of Abraham, and that is waiting for the emergence of the prophet. When the Messenger of God (*peace be upon him*) emerged in Makkah, he did not go out seeking him, and he stayed as before. When the Prophet came to Madina, he envied him, infringed against him, and played the hypocrite. The Prophet (*peace be upon him*) came and abu Amer asked him:

«O Muhammad! what is the religion you are sent out with?»

«The true religion, the Prophet replied.»

«But you are mixing it with other religions!»

«I brought it with me white. Did not the learned men of the Jews and the Nazarenes tell you about my trait?»

«It is not what they described»

«You are lying»

«No I am not»

«God causes the liar to die lonely and chased»

«Amen, replied the monk.»

Then the monk returned to Makkah and stayed with Quraysh, followed their religion and abandoned what he believed before. When the people of al-Ta'if embraced Islam, he went to al-Shaam (Syria) and died there, chased, alien, and lonely.»

Al-Waqidi said:

«Muhammad bin Sa'eed al-Thaqafi, AbdulRahman bin Abdul-Aziz, each told me with a group of people with me, a selection of accounts that al-Mughirah bin Shooabah had an audience with al-Muqawqas and said to him:

Muhammad is a sent prophet, when he comes, the Copts and the Romaeans, will follow him.

Al-Mughirah said:

I dwelled in Alexandria leaving no church without entering it and asking its bishop, Coptic or Romaeans, what they found out about the trait of Muhammad (*peace be upon him*).

There was a Coptic bishop, the head of the church of abi Muhnis, people used to bring him their patients and he used to cure them and pray for them. I have never seen anybody keener than he in keeping the five prayers. I said to him:

(Tell me! is anybody among the prophets is still to come?).

(Yes), he said. (He is the last of them, and between him and Jesus there is no other prophet. He is the unlearned Arabic prophet, and his name is Ahmad. He is neither tall nor short, and there is redness in his eyes. He is neither white nor dark. He lets his hair grow long, wears coarse clothes, always content to eat whatever he finds of food. His sword is on his shoulder, and he is not afraid of him who wants to fight him. He would start the fight himself and his Companions with him who do not hesitate to sacrifice themselves for him. He is dearer to them than their own children and their fathers. He comes out from the land of Qarz, from a holy land he comes and to a holy land he migrates, to an uncultivated land with palm trees. He embraces the religion of Abraham, wraps up himself around the waist, washes his limbs clean, and he is given above all other prophets- special distinctions:

* A prophet used to be sent to his people; he is sent to all the people of the world.

* The earth is made for him a place of prostration and cleanliness.

* Wherever it is time for prayer- if water is unavailable for ablution- he performs *tayam-mom* (an alternative ritual of ablution) and then prays; where the people before his coming were stressed upon not to pray in any place other than the churches and the synagogues.»

Al-Tabarani said:

«Ali bin Abdul-aziz recounted to us a speech on the authority of Abdullah bin Raja, al-Mas'udi, Nufayl bin Hisham bin Sa'eed bin Zayd and his father, and his grandfather, that Zayd bin Amr and Waraqa bin Nawfal went out in quest for the religion till they reached a monk in Mosul. The monk asked Zayd:

"Where did you come from?

From the house of Abraham.

What are you searching for?

I am in quest for the religion

Return to where you came from: what you are searching for is about to be revealed in our country."

He returned reciting: Here I am indeed, indeed in worship, waraqah.»

In the book of (*Al-A' Alam*,) ibn Qotaiba said:

Yazeed bin Amr narrated to us an account on the authorities of al-Alaa' bin Fadhl, his father AbdulMalik bin abi Saweyah, his father Khalifa in Abdah al-Minqari. He said:

I asked Muhammad bin Adi'y:

«How did your father Adi'y name you Muhammad?»

«I have asked my father the same question you ask me, here what I have to say. I was one of four of the people of bani Tameem who took the road in search of ibn Jifnah al-Ghassani. The other three were Mujashi bin Darem, Yazeed bin Amr bin Rabee'a and Usamah bin Malik bin Jondob. When we reached al-Shaam (Syria), we made a stop at a creek surrounded by few trees and a village called Deraani. He looked over us and said:

«The language you speak is different from the language of this country?»

«Yes it is. We are people from Modar.» We said.

«From which location in Modar?» he asked.

«From Khandaf» we replied.

«Soon a prophet will be raised from among your people. Hurry up, catch up with him, and it is to your fortunate advantage to follow

him, and you will be well guided. He is the Seal of the Prophets, and his name is Muhammad.»

After we departed from the company of ibn Janah al-Ghassani and reached our families, we found out that a boy was born to each one of us, and each one of us called his child: Muhammad.

Imam Ahmad said:

Rawh told us an account on the authorities of Hammad bin Salama, Ata bin al-Saib, Ubaydah bin Abdullah bin Mas'ud and his father; he said:

The Messenger of God (*peace be upon him*) entered the synagogue. There was a congregation of Jewish people inside with a Jewish man reciting the Torah to them. When they reached the mention of the traits of the Prophet (*peace be upon him*) they withheld from reading. Among them, there was a man of ill health. The Prophet said:

"Why did you stop the recitation?"

The sick man said:

"When they came to the mention of the traits of a prophet they held back."

Then the sick man crawled towards them, took the Torah, and started to read through it till he reached the verses describing the traits of the prophet (*peace be upon him*). He said:

These are your traits and the traits of your community. I do profess that there is no god but God and that you are the Messenger of God.

Then he died!. The prophet (*peace be upon him*) said to his Companions:

"Take your brother". [for burial].

Muhammad bin Sa'd said:

«Muhammad bin Omar told us on the authority of Sulayman bin Dawood bin al Husayn and his father, Ikrimah, abi Abbas, bin Ka'b, that when Tubba' went to Madina and dwelled in Qoba, he corresponded with the learned men (rabbis) of the Jewish people; he said:

I am going to destroy this county to prevent Judaism take hold in it and the matter returns to the Arabs. Samuel who was at that time the most knowledgeable of the Jews said: O you king! there is going to be a prophet from Bani Ishmael who will be migrating to this country. His birth place is Makkah, his name is Ahamad, and this is the dwelling house of his migration. This same house you are in right

now will witness a lot of fights and wounds inflicted on his Companions as well as on their foes. Tubba' said:

Who would be fighting him at that time where he is a prophet as you allege?

He said:

His people will come to him and they will fight in this same place.

He said:

Where would his place be?

In his county, he replied,

If he is fought against, who would win?, he said.

Sometimes he would, other time he would not, and in the same place you are in, he is going to lose and his Companions will be killed in a way that has never happened in any other place. Then he will have the upper hand in the end and nobody will be able to combat him in this matter.

What is his trait?, he said.

He is a man neither tall nor short, there is redness in his eyes. He rides camels, wears a frock and his sword on his shoulder. He does not heed anybody he meets whether it is a brother, a cousin, or even an uncle, till he delivers his message, he said.

There is no way out for this county, and its destruction would not be in my hand, Tabba' said and left taking the road to Yemen.»

On the authority of his father, Yussuf bin Abdullah bin Salaam said:

«Tabba' did not die till he believed in the Prophet (*peace be upon him*) due to what the Jews of Yathrib used to tell him. He died a Muslim.»

Muhammad bin Sad said:

«On the authorities of AbdulHameed bin Jafar and his father, Muhammad bin Omar told us that al-Zubayr bin Bata- the most knowledgeable of the Jews- used to say:

"I found a scroll my father hid away from me. It contained the mention of an Ahamd, a prophet that will emerge from the land of al-Qarz. His trait is such and such."

After the death of his father, and before the emergence of the Prophet (*peace be upon him*), al-Zubayr talked about it. Soon afterwards, he heard about the Prophet's emergence in Makkah; he took the scroll and erased it, and kept secret the prophet's mention. Then he said that this scroll did not mention the Prophet and his trait.»

Muhammad bin Omar said:

«On the authorities of Makhramah bin Sulayman, Kurayb, and ibn Abbas, Al-Dhahhak bin Uthman told us that the Jews of Qurayza, Nadheer, Fadak, and Khaybar were aware of the traits of the Prophet (*peace be upon him*) before his emergence, and that Madinah was the place he would migrate to. When the Messenger of God (*peace be upon him*) was born, the learned men of the Jews said:

Tonight Ahmad is born; this planet has appeared.

When the prophet was given his message, they said:

Ahmad became a prophet, the planet has shown up

They know that and they used to acknowledge him; but envy and disobedience held them back.»

Muhammad bin Sa'd said:

«Ali bin Muhammad told us on the authorities of abi Ubayda bin Abdullah, Abdullah bin Muhammad bin Ammar bin Yasser and others, Hishaam bin Urwah and his father, that Aishah said:

A Jewish merchant dwelled in Makkah. The night the Messenger of God was born, he said in one of the councils of Quraysh:

* Is there a new born in your midst this night?

Not that we know of. they replied.

(O people of Quraysh! pay attention and remember what I tell you. This night Ahmad the prophet of this nation is born. He has got a mole between his shoulders with few slender strands of hair in it).

In their council the people were struck by wonder and were mystified by his speech. When they returned home, they consulted with their families. Some of them were told that during the night time a boy was born to Abdullah bin AbdulMuttalib and that he was named Muhammad. They went out to see the Jew in his house and said to him:

Did you know that a boy was born in our midst?

Was this before I told you or after?, he said.

Before, and his name is (Ahmad), they said.

Let us all go and see him!, he said.

They went out till they reached his mother. She showed him to them. The Jew saw the birth mark (mole) on his back; he passed out and then woke up. They said to him:

What is the matter with you! Woe unto you!

The prophethood has gone from the people of Israel, the Book is taken away from their hands; the Arabs have triumphed in the prophethood. Are you happy O you people of Quraysh!, they are going to govern with every authority they can, from the East to the

Ibn Sa'd said:

«On the authorities of Ali bin Mujahid, Muhammad bin Ishaq, Salem Mawla Abdullah bin Mutte', and abi Hurayrah; Ali bin Muhammad told us that:

The Messenger of God (*peace be upon him*) went to the house of Madaaris and asked (The people inside) to come out to him to teach them. They mentioned the name of Abdullah bin Surya. The Messenger of God (*peace be upon him*) had a private audience with him. He earnestly appealed to him through his religion and by what God bestowed upon them of manna and quails (Salwa), and by the shade of clouds He gave them (to protect them from the heat of the sun):

«Do you know that I am the Messenger of God?, the Prophet said.»

By God yes! and the people do know what I know. Your trait and name are clearly mentioned in the Torah; but they envied you, he replied.

What prevents you?, the Prophet asked.

I hate to go against my people. Perhaps they follow and embrace Islam! If they do I will embrace Islam as well.

Abu al-Sheikh al-Isfahani said:

«On the authorities of Sahl bin Uthman, Ali bin Musheer, Dawood, and al-Sha'bi; abu Yahya al-Razi narrated to us that:

I used to sit with the Jews when they were studying the Torah, and I used to admire the agreement of the Torah with the Qur'an and the Qur'an with the Torah with he Torah. They said:

O Omar! there is no one more beloved to us than you because you visit us.

I only come to admire the agreement of the Books of God with each other.

One day when I was visiting them, the Messenger of God (*peace be upon him*) passed by. they said:

Here is your companion!

I earnestly appeal to you by God, and by what He sent down upon you of the Book! do you know that he is the Messenger of God?, I said.

He earnestly appealed to you by God, tell him!, their leader said to them.

You are our leader, you tell him, they replied.

We all know that he is the Messenger of God, he said.

I would destroy you if you know that he was the Messenger of God and you did not follow him, I said.

We have an enemy from the angels as well as a favourite from among them: our enemy is Gabriel (Jibreel) and our favourite is Michael for he is the angel of Kindness and leniency, they said.

I bear witness that it is unlawful for Gabriel to be hostile to whom Michael is not, nor for Michael to be hostile to those to whom Gabriel is not hostile to.

Then I left and the Messenger of God (*peace be upon him*) received me. He said:

I am going to recite to you some of the verses (from the Qur'an) that were sent down upon me before.

He recited the (following) verse:

﴿Say: whoever is an enemy to Gabriel- for he brings down the (revelation) to thy heart by God's will, a confirmation of what went before, and guidance and glad tidings for those who believe ﴾ (al-Baqarah: 97)

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ﴾ (البقرة: ٩٧)

And I said, «I swear by him who sent you with the truth, I but come to tell you of what the Jews have said.»

Abu Na'eem mentioned an account on the authority of Amr bin Absah, he said:

«I turned away from the gods of my people during the era of Ignorance (*Jahili-yah*). I knew they (gods) were false. They (people) worshipped stones (stone-made idols) which did neither bad nor good. I met a man from the people of the Book and I asked him about the best of the religions and he said:

A man will emerge from Makkah and turn away from the gods of his people. He will bring forth the best religion. If you hear about him, follow him.

No other place was left for me to go to except Makkah. Off I went and started asking about any news happening in the area. The answer was no. one time I was resting, a riding man passed by. I asked him:

Where did you come from?

From Makkah, he said.

Did you hear about any unusual happening that took place over there?

Yes! a man turned away from the gods of his people and is

preaching about another.

I said to myself, «he is the man I am waiting for.»

I set out, went to see him, and I embraced Islam.»

AbdulGhani bin Sa'eed said:

«On the authorities of ibn Joraij, Ataa', ibn Abbas, Muqatil, al-Dhahhak; Musa bin AbdulRahman narrated to us that:

Eight of the bishops of Najran visited the Messenger of God (*peace be upon him*). One of them was al-Aqib, another was al-Sayyid. Hence God Most Sublime sent the following verse:

«If any one disputes in this matter with thee, now after (full) knowledge hath come to thee, say: «come! let us gather together, - our sons and your sons our women, and our women, ourselves and yourselves; then let us earnestly pray, and invoke the curse of God on those who lie!» ﴿al-Imran: 61﴾

﴿فَمَنْ حَاجَّكَ مِنْ بَدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَقَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ﴾ ﴿٦١﴾ (آل عمران: ٦١)

They said:

(Give us three days.)

They went to bani Qurayza, bani Nadheer, and bani Qaynaqa and consulted with them. They pointed out to them to reconcile with him (the Prophet) and not to utter imprecations against him because: (he is the Prophet whom we find mentioned in the Torah and the Bible). They reconciled with him with a good will token of one thousand vestments delivered in the month of Safar (the name of the second month of the Islamic calendar), and another lot of one thousand vestments delivered in Rajab (the seventh month of the Islamic calendar), and a sum of money.»

On the authorities of Qays bin al-Rabee', Yunis bin abi Salem, Ikrimah; Yunis bin Bakir told us that some of the people of the Book believed in Muhammad (*peace be upon him*) before his emergence, and that when he emerged, they disbelieved in him; hence the saying of the Most High:

«On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: to those whose faces will be black, (will be said): Did ye reject Faith after accepting it? taste then the penalty for rejecting faith. ﴿al-Imran: 106﴾

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ ﴿١٠٦﴾ (آل عمران: ١٠٦)

CHAPTER SEVEN

The speech of Sahl Mawla Uthmah the Nazarene :

And ibn Sa'd said:

«On the authorities of Musa bin Ya'aqoob al-Zama'ee and Mawla Uthmah; Muhammad bin Sa'ed bin Isma'eel bin abi Fadyak narrated to us that he was a Nazarene, brought up an orphan in the guardianship of his uncle, and he used to read the Bible. He said:

"And I took a book belonging to my uncle and started reading it till I got to a page thicker than the rest of the pages; it was stuck to the next page. I separated them and read through and found in it the traits of Muhammad mentioned that he is: (neither short nor tall, fair skinned, between his shoulders is the Seal of the prophethood. He appreciates gifts immensely but accepts no charity. He rides both donkeys and camels, milks the ewes, wears a patched garment, and he is from the progeny of Ishmael, and his name is Ahmad). Then my uncle came in and saw the page. He beat me and said:

(What does it have to do with you opening this page!?)

(It contains the traits the prophet Ahmad!), I said.

(He has not emerge, yet), my uncle said.»

And Wahab said:

God revealed to Isaiah:

"I am commissioning a prophet through whom I open deaf ears and closed hearts. I shall render peace of mind his clothing, reverence his watchword, devoutness his conscience, wisdom his reasoning, fidelity and truthfulness his nature, pardon, forgiveness, and fairness his natural disposition, justice his way of life, truth his law, right guidance his imam, Islam his religion, and Ahmad his name. Through him I shall guide (the people) after their straying from the right path, teach him after unlearnedness, increase (the number) of his followers after fewness, bring (the people) together after separation, unite different hearts, dispersed desires, and different nations. I shall make his nation the best of the nations: they are the shepherds of the sun. Blessedness be upon their hearts."

Ibn abi al-Dunya mentioned an account on the authority of Uthman bin AbdulRahman that a man from the Nazarene people of

al-Shaam (Syria) went to Makkah. He came across a group of women celebrating one of their festive occasions in the absence of their husbands who were managing some of their affairs. He said:

«O women of Tayma! there will be a prophet in your midst called Ahmad. Any one of you who can be a wife to him should not hesitate.»

Khadija kept what she heard in her mind.

The account of Wahab about the psalms (al-Zaboar)

On the authority of his father, from Wahab; AbdulMun'im bin Idrees gave an account on the story of David and God's Revelation to him in psalms. He said:

«O David! there will come a prophet after you called Ahmad and Muhammad, truthful and a master. I shall not be angry with him and he will never anger Me, for before he is to disobey Me, I have forgiven him: his former and latter wrong-doings. I have granted mercy to his followers and have given them supererogatory performances (*Nawafil*) as I gave the prophets (before), and bid them to do Divine precepts (*Furudhs*) as I bid the prophets and the messengers (before) so that when they come to meet Me on the Day of the Resurrection, their light (Muhammad's followers) will be the glowing light of the prophets because I bid them to cleanse themselves before prayer as I bid the prophets before them, and I bid them to wash themselves clean after *Janabah* (a state of impurity after engagement in sexual acts) as I bid the prophets before them, and bid them to perform the rites of pilgrimage (*Hajj*) as I bid the prophets before them, and bid them of *Jihad* as I bid the messengers before them. O David! I have favoured Muhammad and his followers over all the other nations, and I have given them six qualities I have not given to other nations:

1-I shall not take against them mistakes and forgetfulness or any wrongdoing they commit unintentionally if they ask Me to forgive them, and forgive them I shall.

2-Every good act they do willingly from the goodness of their hearts, a provision to the Hereafter, I shall double it for them many folds over and better.

3-I do hold for them many folds better than that: over calamities, if they stand patient and recalling, I have given them the power of prayer, mercy, and the right guidance.

4-When they call on Me, I shall respond and deliver.

5-O David, he who comes to Me from the community of

Muhammad professing that there is no god but Me alone, does not set up partners with Me, and he is sincere in his profession, he is with Me in My paradise, engulfed in My Munificence.

6-And he who comes to Me having disbelieved in Muhammad, or disbelieved in what he came with, and ridiculed My Book; I shall pour forth My chastisement on him in his grave, and the angels will slap his face and his behind at the location of his fissure, and then I shall put him in the lowest abyss of Hellfire.»

The story of the stone found in the grave of Daniel

Affan said:

«On the authority of Qitadah, from Zararah bin abi Awfa, from Matraf bin Malik; Hammam narrated to us that he said:

I have witnessed the conquest of Tastur with al-Ash'ari, and we headed to the grave of Daniel in al-Suwayn where the people used to divine water (from his grave) when they fell short of it. They found with him (in his grave) a parchment. A Nazarene from al-Hira called Na'eem, asked for it and read it. At its lower part he found the following verse written:

«If anyone desires a religion other than Islam (submission to God), Never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all Spiritual good).» (al-Imran 85)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (٨٥)

(آل عمران: ٨٥)

Thereon, forty two of their bishops embraced Islam. This took place during the caliphate of Mua-we-yah, and he rewarded them generously.»

Hammam said:

«And Bastam bin Muslim told me that Mua-we-yah bin Qurrah said:

While we were reciting to memory the Book and pondering over it, Shahr bin Howshad passed by. We invited him in. He said:

You happen to come across the expert: the Book was in the hand of Ka'b; while dying, he asked for a reliable man who would fulfil a wish for him. A cousin of mine called aba-Lubayd said: I will. He handed him the Book and said: (when you reach such-and-such a place, sail in a dinghy and toss it in the sea). He did; the water parted and he tossed it in and returned to Ka'b and briefed him. Ka'b said: (You are telling the truth, it is the Torah that God, Most Exalted in Power, Most Sublime, sent down).»

Similar to this are the news of Umayyah bin abi al-Sahlt al-Thaqari, and we here mention some.

Al-Zubayr bin Bakkar said:

«On the authority of Mos'ab bin Uthman; my uncle Mos'ab narrated to me that Umayyah had pondered over the Books and read them all. He wore haircloth frock in devoted worship. He was one of those who mentioned Abraham, Ishmael, and the true religion. He proclaimed wine and idols to be unlawful, and he went in quest of the religion. He coveted the prophethood because he read in the Books that a prophet from among the Arabs will be sent out and he hoped it would be he. When God sent out Muhammad (*peace be upon him*) it was said to him: Here is the one whose coming you were foretokening and talking about him; but the enemy of God envied him, and he said: I was hoping I would be he. Hence God, Most Exalted in Power, Most Sublime, sent down the following verses:

«Relate to them the story of the man to whom we sent Our Signs; but he passed them by: so Satan followed him up, and he went astray» (al-A'araaf: 175)

﴿وَأَنذَلْ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَٱنتَحَىٰ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ﴾ (الأعراف: ١٧٥)

Besides, it was he who used to say:

On Judgement Day any religion other than the true religion (Hanifah) is false before God.»

Al-Zubayr said:

«And Umar bin abi Bakr al-Mu'neli told me:

Umayyah bin abi al-Sahlt used to seek out the religion and covet the prophethood. One day he went to al-Shaam (Syria) and passed by a church with the company of some Arabs from Quraysh. He asked them to wait for him while he went inside the church for something he needed to do. He went in and came out downcast and confused. He sat down worried-stricken. They looked after him till he felt better. Then they went to carry out what they came for. On their return they passed by the church. He asked them again to wait for him. He entered the church hesitatingly then came out worse than the first time. Abu Suryan said to him:

(You have given your companions a hard time!)

He said to them:

(I need to be on my own for I am reflecting on some matter within myself and trying to find out the time of my delegation. Here is a

knowledgeable monk who told me that after Jesus there will be six tremors; five had already passed and there was one still to come. I took off covetously desiring to be a prophet, and I am afraid I may have been missed out, then you saw what happened to me. When I came back he told me that the sixth tremor took place and that a prophet from among the Arabs had been sent out. I lost hope of becoming a prophet, then you saw what happened to me: I missed out on what I was desiring to be).

Umar bin abi Bakr continued saying that al-Zuhri said that Umayyah took the road in a journey. He got into a place, and went up a prominent hill.

A church appeared to him, and he went to visit it. He found an old man sitting inside. When he saw Umayyah, he said to him:

(You are followed! where does your vision come from?)

(From my left side), he replied

(What is the colour of your favourite clothes he likes to wear before you meet him?)

(Black), he said.

(You came close to becoming the Prophet of the Arabs; but you are not. This vision of yours is a whim from the jinn and not an inspiration from an angel. The Arabs prophet-to-be has the angel come to him from his right side, and he likes to meet him dressed in white.)

Al-Zubayr said that Umayyah went to see aba-Bakr. He said to him:

(O aba-Bakr! the news have spread out; did you have a gut feeling of anything?)

(By God! no), he replied.

(My intuition tells me he will be sent out this year.)»

Umar bin Shabbah said that he heard Khalid bin Yazeed saying that:

«Umayyah and abu Sufyan accompanied me in a trade deal to al-Shaam (Syria). He (Umayyah) talked about his story and added on to it. After seeing the monk he came out gloomy. Abu Sufyan said to him:

Is there anything bad that happened to you! what is the matter?!

It is all right! tell me of Otbah bin Rabee'a, how old is he?

He mentioned an age, then he said:

Tell me about his wealth.

He mentioned an amount. He said:

You made him humble?

On the contrary, I have raised his status!, abu Sufyan said.

The prophet-to-be is neither old nor wealthy, he said.

The monk had made him lose hope, and he told him that this matter (the prophethood) is going to be for a man from Quraysh.»

Al-Zubayr said that on the authority of a man from al-Kufah, Umar bin abi Bakr al-Mu'meli told him that:

«While Umayyah was asleep, two birds hovered over his house. One of the birds landed at the doorsteps, and the other entered the house, split his heart and returned it. The fallen bird at the doorstep asked the other bird:

Did he wake up?

Yes, it replied.

did it receive?, it asked.

No, it declined, it replied.

Al-Zuhri said:

«One day, Umayyah bin abi al-Sahlt called on his sister while she was preparing date fruit paste. Slumber overcame him, he slept on a bed in one of the corners of the house. She (his sister) said that a part of the ceiling split apart and two birds appeared. One of the birds fell on his chest, and the other stood still. The bird that fell on his chest split his chest, extracted his heart and cleaved it. The other bird said to the bird on Umayyah's chest:

Did it wake up?.

Yes it did, it replied.

did it receive?, it asked.

It declined, it replied.

His heart was returned to its place. As it took off, Umayyah followed it with his sight, he said:

Here I am, here I am, before you both here I am. If guilty I apologize, I belong to no clan to support me.

One bird returned and stood on his chest, split it apart, took his heart out and cleaved it. The bird above said to the bird below:

Did it wake up?,

Yes it did, the bird below replied.

Did it receive?, the bird above asked.

No, it declined, the bird below replied.

As it took off, Umayyah followed them with his sight and said:

Here I am, here I am before you both, here I am!. I have no money to make me rich, no clan to protect me.

One of the birds returned, stood on his chest, split it apart, took out his heart and cleaved it. The bird above asked the bird below:

Did it wake up?

Yes it did.

Did it receive?

No, it declined, it replied.

As it took off, Umayyah followed them with his sight and said:

Here I am, here I am, before you both here I am! Surrounded with prosperity but fraught with guilt.

The bird returned, stood on his chest, split it apart, took out his heart and cleaved it. The bird above said to the bird below:

Did it wake up?

Yes it did, it replied.

Did it receive?

No, it declined.

As it took off, Umayyah followed them with his sight and said:

Here I am, here I am, before you both here I am!

When you forgive O God

You forgive abundantly,

Which servant of Yours has not done wrong?!

Then the split- in ceiling closed up and Umayyah sat down wiping his chest. I asked him:

* O brother! do you find a thing?

No, but I have a hot sensation in my chest, he said.

Then he started saying:

I wished I was living

Before that which appeared to me,

In the summits of the mountains

Tending goats.

Let death stand in front of your eyes,

And beware,

The calamities of time, for time

Strikes with adversities.»

On the authority of Mu'aweyah bin abi Sufyan, from abi Sufyan bin Harb; Murwan bin al-Hakam said:

«I took the road to al-Shaam (Syria) with Umayyah bin abi al-Sahlt as merchants. Each time we reached a place, he looked for a book (from the Scriptures) to read. He kept doing this till we reached one of the Nazarenes villages. When they saw him they recognized him and gave him gifts, and he went with them in their business deals.

In the middle of the day he returned. He took off what he was wearing and put on two black garments and said:

O aba Sufyan! do you know of any scholar from among the scholars of the Nazarenes who is deeply versed in the interpretation of the Book and whom you can ask what you wish?

No, I said.

He went off, all alone, and returned to us at night time.

He took off his two garments and tugged himself tossing in his bed. By God! all night he did not sleep or leave his bed till the next morning where he became gloomy and sad, and would not talk to anyone of us or reply to anyone talking to him. Two nights passed and his mood did not change. I said to him:

I have never seen you in such a miserable state as I saw you when you returned after seeing your companion?.

It is my detesting after death, he said.

Are you going to be brought to life after death?.

Yes, by God! I will die and I will be judged., he said.

Would you accept my guarantee?, I asked.

Guarantee against what!?, he said.

That you are not going to be resurrected and judged?.

Yes indeed we will be resurrected and judged. A party will go to Paradise and the other to Hellfire, he said laughing.

Which party you belong to according to your companion?.

I asked.

My companion has no knowledge in this matter neither about me nor about himself.

We kept on this same tune: he, amazed at us, and we, laughing at him till we reached the fertile oasis of Damascus. We sold our goods, stayed over for two months, and then took off. We stopped over in one of the Nazarene villages. When they saw him, they recognized him and gave him gifts, and he went with them to their church. In the middle of the day he returned to us. He wore two black garments, went off, and came back during night-time. He took off his two garments and threw himself on his bed. By God! he did not sleep all night long and did not leave his bed till next morning, confused, sad, and would not talk to us; neither did we. We took off and journeyed for several nights. Then he said:

O Sakhr! tell me about Otbah bin Rabee'ah, does he stay away from unlawful things and wrong-doings?.

By God! indeed he does, I replied.

Does he keep kinship ties and preach likewise?, he asked.

Yes, I replied.

Is he of noble descent on both sides and respectful in his clan?, he asked.

Yes, I replied.

Do you know a man in Quraysh more honoured than he?

By God! no, I replied.

Is he needy? he asked.

No, I replied.

Is he a very rich man?

No, I replied.

How old is he?, he asked.

Seventy or so,

Age and honour have made him lose his chance?

By God! no, I replied. on the contrary, they added up goodness to him, I continued.

I believe so, he said.

Wondering about what happened to me after I saw this scholar, I asked him about the one he is waiting for. He said:

It is a man from among the Arabs, from the people of a house that the Arabs journey to in pilgrimage.

I said: There is a house in our lands the Arabs come in pilgrimage to,

He said: He is from your brethren and neighbours from Quraysh and knowing that, something befell me the like of which I have never felt before, for the gain of this life and that of the Hereafter slipped off my hands. I was hoping I would be he,

Would you describe him to me?, I asked.

A young man, when he gets to middle age (he will receive the revelation). The first of his qualities is that he keeps away from unlawful things and wrong-doings. He keeps kinship ties and bids others to do so. He treats people kindly and generously, and he is of noble descent on both sides and respected in the clan. The majority of his soldiers are from among the angels, he said.

What are the signs of that?, I asked.

Since the demise of Jesus son of Mary several tremors shook al-Shaam (Syria); each with a disaster. There is one general tremor left: a tremor with a disaster after of which he will emerge, he said.

That is a falsehood! when God sends out a prophet He does not

send him till he is advanced in years and crowned with honour, I said.

By God! he is as I told you, Umayyah said.

We took the road and when we were at a point two nights from Makkah we were overtaken by a rider travelling behind us. He said:

After you have left a tremor hit al-Shaam and burried its people underneath the ruins, and through it many calamities befell its people.

Do you see O aba Sufyan!?, Ummayyah said.

I presume your companion is telling the truth, I said.

We arrived in Makkah and from there I took off till I reached the land of Habasha (Ethiopia, Abyssinia) as a merchant. I stayed in for five months, then I returned to Makkah. People came over welcoming me and the last of them was Muhammad and Hind who was playing with her children. He saluted and welcomed me and asked me about my trip and where I came from, then went off. I said to Hind:

How remarkable this lad is! Nobody from Quraysh came to see me given that I carry some goods for him without asking me first about them as soon as I have arrived. By God! I am carrying some goods for him and he is not as if he can do without them and yet he did not ask me about them!.

Did not you know about him?, she said.

What about him?, I said apprehensively.

He alleges he is the Messenger of God!, she said.

She remembered the saying of the Nazarene and my countenance became gloomy. Then I journeyed to al-Tai'f and visited Umayyah. I asked him:

Do you remember the saying of the Nazarene?,

Yes, he replied.

It happened, I said

Who is he?, he queried.

Muhammad bin Abdullah, I said. He started to sweat.

This is the matter with him, where do you stand a propos?, I continued.

By God! I shall never believe in any prophet who does not come from the tribe of Thaqif, he said.»

This is the saying of abi sufyan about Umayyah, and so is his saying about Heraclius: all are mentioned in the authoritative compendium of Al-Bukhari, and both are from the signs of prophethood quoted from the scholars of the people of the Book.

In an account rated as «trustworthy» al-Tirmizi and others mentioned a speech on the authority of AbdulRahman bin Ghazwan. He said:

«Yunus bin abi Ishaq told us on the authority of abi Bakr bin abi Musa from his father that:

Abu Talib went to al-Shaam (Syria) and the Prophet (*peace be upon him*) went alongside with him with the chieftains of Quraysh. When they arrived in the vicinity of the monk's place, they made a stop. The monk went out to meet them, although before, when they used to pass by his place, he would not come out to meet them or even take notice of them. While they were unfastening their camel saddles, the monk was scouring in between them. When he reached the Messenger of God (*peace be upon him*), he took him by the hand and said:

(This is the master of the worlds, this is the Messenger of the Lord of the Worlds. He sends him out of mercy to the worlds.)

Some of the chieftains of Quraysh said to him:

(How do you know that?),

(When you showed up from al-Aqabah, no tree, no stone was left without falling down in prostration, and they do not prostrate to anybody other than a prophet. I know him from the Seal of the Prophethood located below the cartilage of his shoulders and looking like an apple).

He went home, prepared food for them, and returned. When he brought the food to them the prophet was minding the camels. He asked them to call him; he came and above him a cloud shading him. When he came closer to join them, he found out that they had already sought after the shade of the tree. When he sat down he shade of the tree moved over him. He brought to their attention how the shade of the tree moved towards him. While he was still attending to them, he earnestly appealed to them not to take him along to the Romaeans for if they see him they would recognize him through his traits and kill him. The sooner he said that seven Romaeans showed up. He welcomed them and asked them what brought them in. they said:

(Some news have reached us that this prophet is emerging during the current month. Emissaries from every place are being dispatched to meet him. We have received the news about him, and we have been asked to look for him in the area in your direction).

(May be there are other emissaries behind you coming this way as well and who are more suitable than you), I replied.

(We have been told to follow this way to find him), they said.

(If a matter is ordained by God to be fulfilled, can you see anyone who can frustrate it?), he said.

(No), they replied. They pledged allegiance to him and stayed with him.

(By God I ask you! who is his close associate among you?), he asked.

(Abu Talib), they replied.

He kept appealing to them till they returned him.»

Muhammad bin Sa'ed narrated the same account in more details. He said:

«Muhammad bin Omar bin Waqid narrated to us a story on the authority of Muhammad bin Saleh, Abdullah bin Ja'efar al-Zubayree, ibn abi Habibah, and Dawood bin al-Jusayn, that abu Talib went out to al-Shaam (Syria) alongside with the Messenger of God (*peace be upon him*) for the first time when he was twelve years old. The caravan arrived in Bosra in the land of al-Shaam (Syria) where there was a monk called Bahira living in a hermitage. The knowledgeable men of the Nazarenes frequented this hermitage from one generation to the other studying a book held inside. Many a times before, merchants used to pass by Bahira but he would not take notice of them; but this time, when they took lodging in the same place they are accustomed to, close to his hermitage he prepared food for them and invited them in. What made him welcome them is that while he was watching their caravans approaching, a cloud was shading the Messenger of God (*peace be upon him*) but not the rest of them, and when they sought shade under a tree, the cloud shaded the tree branches and they became saturated with moistness and formed a canopy over the Messenger of God (*peace be upon him*) and he shaded himself underneath it. When Bahira saw that, he descended from his hermitage, prepared food for them, invited them in, and said:

(O men of Quraysh! I have prepared food for you, and I would like to invite you all to share it with me, every adult and youth, free or slave. I would be honoured if you would accept my invitation).

One man said:

(O Bahira! you are doing this for a purpose!; you have never done this before, so what is the matter?).

(I would like to be hospitable to you and this is your right), Bahira said.

the crowd accepted his invitation, but the Messenger of God, due to his young age, stayed behind where they camped under a tree. When Bahira screened the crowd and did not see in anyone present the traits he was looking for, and did not see the cloud above anyone, he said:

(O people of Quraysh! did anybody absent himself from my food offering!?).

(No, nobody did except a lad who happens to be the youngest among us), they said.

(Invite him over to share the food; how inconsiderate it would be for you to attend and one single lad is left behind although he is one of you), he said.

(By God! he is midway in kinship to us, and he is the parental nephew to this man called abu Talib, a descendant of Abdulmuttalib), they said.

And so, al-Hareth bin Abdulmuttalib said:

(It is ignoble to have the son of Abdulmuttalib stay behind).

He stood up, went toward him, hugged him, brought him to the eating place, and sat him, and the cloud above his head moving with him as he walked. Bahira kept watching him closely and throwing searching looks at his body perchance he could see some of the traits he knew about. When they finished eating and they dispersed, the monk walked toward him and said:

(O lad! By *al-Laat* and *al-Uzza* [two Arabs pagan gods] please answer what I am going to ask you about).

(Please do not ask me anything in the names of *al-Laat* and *al-Uzza*; I have never abhorred anything more), the Messenger of God said.

(BY God! then would you answer what I am going to ask you about?), Bahira said.

(Ask me what do you wish to know), the prophet replied.

The Messenger of God kept answering the monk's questions, and everything he said kept agreeing with what the monk knew. The monk started looking between the lad's eyes, then he uncovered his back and saw the Seal of Prophethood between his shoulders with the description he already knew. He kissed the location of the Seal. The assembly of Quraysh said:

(This monk regards Muhammad with great esteem!)

When abu Talib saw the reverence the monk is treating his nephew with, he felt overprotective to him. The monk asked abu Talib:

(Is this lad yours?), he said

(He is my son), abu Talib replied.

(but the father of this lad should not be alive!)

(He is my paternal nephew).

(What happened to his father?)

(He died while his mother was still pregnant with him)

(What about his mother?)

(She died recently), he said

(you have told the truth, take back your parental nephew to his country and watch over him from the Jews, for by God! if they find out about him of what I know about, they will chase him doggedly: the son of your brother is going to be a man of a great status; a matter mentioned in our Book. Please take notice that I did advise you about him).

As soon as they had concluded their trading, quickly he moved out with his nephew. Meanwhile, some men from the Jewish community saw the Messenger of God and recognized him from his trait, and they concocted to assassinate him. They went to Bahira and mentioned to him who he is going to be and what they planned to do. He rebuked them in the strongest possible terms and asked them:

(Do you know his trait?).

(Yes), they said.

(There is no way you can get to him to harm him).

They believed him and left. Abu Talib returned home and he never again took Muhammad (*peace be upon him*) with him in a journey out of fear for him.

Another story about Heraclius

Al-Hakeem, al-Baihaqi, and others mentioned a story on the authority of Abdullah bin Idris, from Sharabeel bin Muslim, from abi Omamah, from Hisham bin al-As, he said:

«I went with another man from Quraysh to Heraclius, the king of the Romaeans, calling upon him to embrace Islam. We took the road till we arrived in the fertile land of Damascus. We visited Jabalah bin al-Ayham al-Ghassani. He was lying on his bed. He sent us an emissary to talk to us. We said:

By God no, we do not want to talk to an emissary; we are sent to talk to the king himself and not to his emissary, we said.

The emissary returned and briefed the king about our response. The king gave them an audience. He said:

Speak,

Hisham bin al-As addressed him and called upon him to embrace Islam. The king was wearing black clothes, Hisham said to him:

What is this black garment you are wearing?

I have sworn that I shall not take it off till I oust you from al-Shaam, he said.

By God! we shall dethrone you and take the dominion of the greatest of the kings; our prophet told us that.

But you are not of them (Muslims) for they are people who fast during daytime and break their fast at night. How do you fast?, he said.

We told him how, his face sank. He said:

Off you go.

He sent with us an emissary to see the king. As we arrived close to the vicinity of the city, the emissary said to us:

Your riding animals shall not enter the city of the king. If you wish we would transport you on jades and mules.

By God! we shall not enter the city by any means of transport other than our own, we said.

He sent a message to the king telling him that we are refusing to do so. We entered the city riding our female camels and girded with our swords till we reached one of his chambers. We stood in the middle of it while he was looking at us. We said to him:

There is no god but God, and God is Great.

Only God knows how the chamber shook up and became like palm branches stripped of their fruits in the middle of a storm. He sent a message to us not to profess openly our religion in front of him and his people. Then he admitted us in and we entered his court. He was lying on a couch and his Romaeen patriarchs were with him. Everything in his court and around it was red in colour including his garment. We came closer to him, he laughed and said:

What would you have to lose if you had saluted us in the same way you salute each other?

He said through his translator, a talkative man well versed in Arabic. We said:

It is unlawful to us to salute you with the same salute we use among each other, and saluting us with the salute you use among yourselves is unlawful to us.

"How do you salute yourselves among yourselves?"

"peace be upon you, we said"

"How do you salute your king?", he asked.

"In the same way", we replied.

"How does he salute you back?,"

"In the same way", we said.

What is the most important thing in your speech?, he asked.

There is on god but God, and God is Great, we said.

When we said so- God knows best -, the room shook. He raised his head and said:

It is this phrase you said that made the room shake. Do your houses shake each time you utter it indoors?

No, we have never seen this happening in any place other than yours.

I wish every time you say it everything shakes over your heads, for I have already lost half of my dominion, he replied.

Why? we said.

Because it would have been much easier if this happening was not connected with the prophethood and that it was one of the man-made tricks, he said.

Then he asked us about other matters and we replied to him. Then he said:

How do you pray, and how do you fast?,

We told him, then he said:

Stand up,

We did and he gave orders for us to be well housed and hosted. We stayed for three days, in between of which, he summoned us at night-time. We attended. He asked us again the same questions; we gave him the same answers. Then he asked for something to be brought to him: a thing that looked like a huge square-shaped, gilded structure with small house-like chambers and doors. He opened a chamber and a lock, took out a black silky piece of cloth and spread it out. It contained a red picture: a picture of a man with huge eyes, enormous buttocks, and a long neck the like of which I have never seen before. He had no beard, and had two of the nicest plaits of hair created by God. He said:

This is Adam, peace be upon him.

He was the hairiest man we have ever seen. Then he opened another door, took out a black silky piece of cloth that contained a white picture: a picture of a man with catty hair, red eyes, huge body, and a nice beard. He said:

Do you know who this is?, he said.

* No!, we replied.

* This is Noah, peace be upon him,

then he opened another door, took out a black silky piece of cloth containing the picture of a man very white, with nice eyes, wide forehead, long cheeks, and a white beard. He said:

* Do you know who this is?

No!, we said,

"This is Abraham", "he said, peace be upon him".

Then he opened another door, took out a silky piece of cloth containing a white picture. By God! it was the picture of the Messenger of God (*peace be upon him*). He said:

Do you know who this is?,

Yes, Muhammad the Messenger of God, we said and wept.

God knows that it is he, he said. He stood up, then he sat down and said: By God! is it he!?.

Yes indeed, we replied, It is he as if he is standing in front of us.

He kept away for an hour looking at the picture, then he said:

His picture was in the last chamber, but I opened it and showed it to you at this stage before other picture to find out what you had to say.

Then he opened another door and took out a black, silky piece of cloth containing a kind looking and tanned picture of a man with a catty and frizzed hair, sunken eyes, piercing looks, frowned, with overlapping set of teeth and shrunk lips, looking angry. He said:

Do you know who this is?

No!, we said.

This is Moses bin Imran, he said

Beside him there was a picture of another man with look-alike features but having a baldish shiny head, wide forehead, and looks betokening power and ability in his eyes. He said:

Do you know who this is?

No!, we said.

This is Aaron.

Then he opened another door, took out a white silky piece of cloth containing the picture of a white man with a tinge of redness, bent with light shoulders and a nice looking face. He said:

Do you know who this is?.

No!, we said.

This is Isaiah.

Then he opened another door, took out a white silky piece of cloth containing the picture of a man who looks like Isaiah but

having a mole on his lower lip. He said:

Do you know who this is?.

No!, we said.

This is Jacob, he said.

Then he opened another door, took out a black, silky piece of cloth containing the picture of a white man with a nice looking face, curved nose, nice looking stature, his light flowing from his face: a face tinged with redness and betokening humility. He said:

Do you know who this is?.

No!, we said.

This is Ishmael, he said, the grand-father of your prophet.

Then he opened another door, took out a white, silky piece of cloth containing a picture that looked very much like the picture of Adam with a face like the sun. He said:

Do you know who this is?.

No!, we said.

This is Joseph, he said.

Then he opened another door, took out a white, silky piece of cloth containing the picture of a man red in complexion with rough legs, weak-sighted, having a square huge belly, and adorning himself with a sword. He said:

Do you know who this is?.

No!, we said.

This is David, he said.

He opened another door, took out a white, silky piece of cloth containing the picture of a man with enormous buttock and long legs, and riding a horse. He said:

Do you know who this is?.

No!, we said.

This is Solomon, the son of David.

Then he opened another door, took out a black, silky piece of cloth containing a white picture of a young man with a pitch black beard, smooth hair, and nice eyes. He said:

Do you know who this is?.

No!, we said.

This is Jesus, he said.

Where did you get these pictures from?, we said, because we know that they are made in the likeness of the prophets and we have seen in one of them the likeness of our prophet?, we said.

Adam asked the Lord to show him the portraits of the prophets

of his lineage, so He sent down to him their pictures. They were in the closet of Adam at the place of sunset. The two-Horned (Alexander the great) took them out and they ended in the hands of Daniel. Then he said:

By God! my soul is entertaining within me a pleasant feeling to relinquish my dominion, and declare myself a servant to the most gifted one among you.

Then he rewarded us generously, and bid us farewell. When we returned to abu Bakr al-Siddeeq and told him about what we had seen and what he told us, and how he rewarded us and bid us kind farewell, abu Bakr wept and said:

If God wills goodness in him he does what he said he would do.»

This has been an account about his prophethood in the recorded news that the Muslims received directly from the mouths of the knowledgeable men of the people of the Book and from the true believers among them. The first set of accounts is taken from what they wrote and circulated in their books, and their knowledgeable men agree that he (the Prophet) is mentioned in their Books. The evidence in the first aspect of the discussion is raised against them through their Books. This aspect also confirms the evidence through the testimony of those whose integrity is beyond blemish because they are among the greatest of their men, or among those who gave up their chieftainships, their wealth and prestige, and chose the faithful belief against disbelief, and guidance against misguidance. As such, they bear witness that their knowledgeable men know the truth and agree to it; but they do not make it available to the rest of the people.

CHAPTER EIGHT

*The four ways that show the validity of the foretoken about him,
and its
refusal by the Jews and the Nazarenes out of haughtiness.*

The news and the foretoken about him (*peace be upon him*) mentioned in the former Books are recognized through several ways. One of them is what we have already discussed; which is only a little out of a huge body of information. The second is his (*peace be upon him*) declaration to them that he is mentioned in their Books, that they were promised he will be sent to them, that the former prophets foretokened his emergence, and that he (*peace be upon him*) protested against them through these evidences. Had these facts been non-existent at all, it would have been tempting for them to belie him and create an atmosphere of distaste and uncertainty to his followers contesting his call (as a prophet). But the events testify to the contrary. The third, is the fact that these two communities (the Jews and the Nazarenes) do acknowledge that the older Books foretokened the emergence of a great prophet who will be sent out in the end of time, and stated his attributes as such-and-such. This is agreed upon by all: Muslims, Jews, and Nazarenes. As for the Muslims, when he emerged, they believed in his message and knew that his message is the Truth from their Lord. As for the Jews, their scholars knew that he is the promised prophet, and they were certain that this promised prophet is Muhammad bin Abdullah (*peace be upon him*). Some of them followed him, others repudiated his prophethood and said to his followers that the promised prophet had not emerged yet. As for the Nazarenes, they attributed all the foretokens of the Torah and the prophesies that followed afterwards to the coming of the Messiah. There is no doubt that some of these foretokens are a clear description of the Messiah, some are possibly description; but there are others that can in on way be attributed to him (the Messiah). As for the foretokens attributed to the Messiah (about prophet-to-come) they took them all to be applicable to the Disciples, and when a set of attributes failed to agree with a corresponding set they had, they either altered it, swept it aside, or

pretended they did not understand its meaning. Fourthly, those among them who embraced Islam testify to these foretokens and that they are clearly mentioned in their Books. The Muslims received the accounts of these foretokens from the genuine converts to Islam among them, and these converts were certain of the validity and the correctness of the messages relayed; because, in spite of the fact that those people were from different times and countries, and spoke different tongues, and although they were many, all of these accounts agree. This provides the irrevocable proof to their truthfulness even if the people of the Book refused to accept it. How the case would be then when they all testify to the foretoken and do not reject it; but instead, they distort its interpretation and swindle its meaning!?. Everyone of the four above-mentioned ways is enough a proof to the truthfulness of these foretokens. Moreover- and as we have mentioned before- his (*peace be upon him*) straightforwardness in telling his companions as well as his foes that he is mentioned in their Books with his name and attribute, and that they know him as they know their children, and his repetition to them time and time again of the same issue in every gathering, and showing them the evidences, and his reprimands to them and his call upon them to testify the truth, all are some of the strongest and irrefutable proofs of his prophethood. These proofs are further confirmed from two perspectives. First, through the conclusive evidences of his truthfulness, and second, through his unabated call upon them to believe in him. Had this evidence been not there, this would have been one of the strongest reasons for them to belie him (that no such a prophet has ever been foretokened to come) and to reject him.

The occurrence of alterations in the Torah and the calumny of the Jews against the prophets. seventy Rabbis anonymously agreed to change thirteen letters in the Torah.

These methods (of alterations) are also adopted by those who support them in their claim that they did not alter the words of the Torah or the Bible in anything at all. Some of the Muslim theorists fell in their traps without giving themselves the benefit of the doubt and inspecting their denial to these alterations. Another group alleges that they have altered and corrupted many words of both Books, and that even though, their intentions in doing so are vastly different from their intentions in altering the foretoken about the

Messenger of God (*peace be upon him*). However, because of the multitude of the foretokens, they could not conceal or alter them all. That which they failed to conceal or alter exposed them in the open. How could the people who angered God the murderers of the prophets, the accusers of the prophets with the most hideous sins, be acquitted from concealing the traits of the Messenger of God (*peace be upon him*) and his description?. They have repudiated the prophethood of the Messiah and accused him and his mother of hideous sins in spite of the fact that his traits and foretoken about his coming are present in their Books!. in spite of that, they adamantly backed each other in rejecting his prophethood and in denying the foretoken of the former prophets about him, although the Messiah did not inflict on them what Muhammad (*peace be upon him*) did of killing, leading them into captivity, taking money from them as bounties of war, destroying their lands and evicting them from them. How could this nation withhold from conspiring in concealing his traits and description, and in altering them in their Books?!. In more than one place in His Book (the Qur'an), God reprimanded them and put His curse upon them. What is surprising is that both the Jews and the Nazarenes acknowledge the fact that during the span of the kingdom of Israel, the Torah was kept under the sole guardianship of al-Haruni: the rabbi the highest in rank. The Jews admit that the seventy rabbis unanimously agreed to alter thirteen letters of the Torah. This alteration took place after the coming of the Messiah, during the reigns of the emperors under of whom they lived subjugated and where they had nothing more to lose after they had lost their kingdom. He who dares to alter one single letter form the Books of God cannot be trusted not to alter some more. Again, the Jews admit that the Samaritans did alter some passages in the Torah quite obviously, and that they deleted some and added on others. The Samaritans accuse the Jews of the same thing. As for the version of the Bible in the hands of the Nazarenes, we have explained previously that it is made up of four different books (gospels) written by four men: Matthew, Mark, Luke, and John. As such, how could they be exempted from alterations and distortions!?. In spite of these changes, God diverted their attention from altering the foretokens about the coming of Muhammad bin Abdullah (*peace be upon him*), and from deleting them even when they concealed the news about him from his followers and from the ignorant people among them.

The version of the Torah in their hands contains alterations and

distortions and attributing to the prophets things that are inconceivable to have come from them (the prophets), and the (genuine) Torah that God sent down upon Moses is absolved from these shameful accounts. Their «Torah» recounts that Lot, the Messenger of God, left the city and lived in a mountain cave with his two daughters.

The youngest daughter said to her older sister:

«Our father has aged, let us sleep with him to carry his breed».

The older sister slept with him followed by the younger one. the following night they slept with him another time, and they bore from him Moab and Amon.

Does it comply with the mission of a noble messenger and a prophet of God that God, praised be He, let this Messenger fall into such an incestuous and hideous sin towards the end of his living years, and further more declare it a memorable story narratable to one generation after the other!?. It also recounts that God revealed Himself to Moses in person on the Mount of Sinai, and after a long conversation He asked him to put his hand in his lap and take it out leprous-white like the snow. This account is similar to the first one; for God, praised be He, did not reveal Himself in person to Moses, but He bid him to put his hand in his bosom and told him that it will come out white with no harm, and this includes the absence of leprosy. It also recounts that Aaron here is the person who molded for them the calf from gold. This is another account of their additions or slanders, for Aaron is the name of the Samaritan who molded it not Aaron the brother of Moses. It recounts that God said to Abraham:

«Slay your first born son Isaac (Ishaq)» and this is another addition and falsehood of theirs in altering the words of God. They reconciled the irreconcilable for the first born son to Abraham was Ishmael, where the birth of Isaac was foretokened after the incidence of God bidding him to slay his first born and where Abraham was an old man.

It also recounts that:

«The Lord saw that the misdeeds of the people on earth have increased, and He regretted to have ever created them. He said: I shall remove the descendants of Adam that I have created on earth as well as all insects and the birds of the sky, for I regret to have created them all.»

Sublime be He, High above the prevarication of the falsehoods tellers and the transgressors.

It also recounts that God, praised be He, Most Exalted, Most Sublime. wrestled with Jacob and Jacob threw Him on the ground!. It recounts that the prophet Judas son of Jacob married in his eldest son to a woman called Tamar, and that he (her husband) used to sodomize her. The Lord became angry at him and he caused him to die. Judas married his other son to her. He used to perform with her coitus interruptus, ejaculating on the floor knowing that if she became pregnant her first born would be named by his late brothers name: a shameful attribution. God hated his deed and caused him to die. Judas bid her to return to her fathers house till his other son Shila grows up and reaches puberty. Then Judas wife died. He returned home to shear his sheep. When Tamar knew, she dressed herself like a whore and sat on the side of the road leading to his house. When he passed by her, he took her for a whore and he was tempted. She requested her pay, he promised to give her a young billy- goat and entrusted her with his staff and ring meanwhile, and he committed fornication with her. She fell pregnant and bore a boy of whose descendants the prophet David was born. They made out of him a breed of fornication as they made out of the Messiah! As if this was not enough transgression to them they attributed their fabrications to the Torah! They also made out of Lot's sons the product of fornication and then attributed the lineage of David and others of their prophets to these two sons!.

As for their falsehood against God, His messengers, and His prophets, and for their pelting accusations to the Lord of the Worlds of the most heinous deeds, the accounts are many. One of them is that on the seventh day of the creation of the heavens and the earth, He rested. God, Most Exalted in Power, Most Majestic, sent down upon His messenger what reveals their deceitfulness:

♦We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch us ♦(Qaf: 38)

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُتُوبٍ﴾

(ق: ٣٨)

♦God hath heard the taunt of those who say: truly, God is indigent and we are rich! we shall certainly record their word and (their act) of slaying the prophets in defiance of right, and we shall say: Taste ye the penalty of the Scorching Fire ♦(al-Imran: 181)

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ

الْأَنْبِيَاءَ بِعَبْرٍ حَتَّىٰ وَنَقُولُ دُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾ (آل عمران: ١٨١)

﴿The Jews say: God's hand is tied up. But their hands tied up and be they accursed for the (blasphemy) they utter﴾ (al-Ma'edah: 64)

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُمِنُوا بِمَا قَالُوا﴾ (المائدة: ٦٤)

﴿They (also) said: God's took our promise not to believe in an apostle unless he showed us a sacrifice consumed by fire (from heaven). Say: There came to you apostles before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?﴾ (al-Imran: 183)

﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلَا تَوْرٰتٍ لِّرٰسُولٍ حَتّٰى يَأْتِيَنَا بِقُرْبٰنٍ تَأْكُلُهٗ اَنْفَاْرُ قُلْ

قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِىَ بِالْبَيِّنٰتِ وَبِالَّذِى قُلْتُمْ فَلِمَ تَقْتُلُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

(آل عمران: ١٨٣)

﴿And they say: The Fire shall not touch us but for a few numbered days; Say: Have ye taken a promise from God, for He never breaks His promise? Or is it that ye say of God what ye do not know?﴾ (al-Baqarah: 80)

﴿وَقَالُوا لَنْ تَمَسَّنَا النَّارُ اِلَّا اَنْصَابًا مَّغْدُوْرَةً قُلْ اَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ

عَهْدَكُمْ اَمْ تَقُوْلُوْنَ عَلَى اللَّهِ مَا لَا تَعْلَمُوْنَ ﴿٨٠﴾ (البقرة: ٨٠)

Add to this their saying that God was struck by regret and remorse to have caused the Flood to the extent that His eyes became sore and the angels solaced Him!. And their saying - as mentioned previously- that He regreted creating the sons of Adam. They entered these falsehoods into the text of the Torah. And their saying that Lot committed incest with his two daughters who both conceived from him two boys out of whose breed a group of prophets descended. And their saying in some of their pleas in prayer:

«Watch out how long you sleep O Lord!. Wake up from your slumber.»

They had the audacity to address their inner thoughts to the Lord of the Worlds with such an insolent supplication as if they were trading their arrogance with Him to subdue to them and protect Himself through them. As if they were making Him aware that He chose slumber for Himself and his beloved people, and that He needs to be shaken up with such an imploration and infamous declaration. After embracing Islam, one of their notable men said:

«When one of them recites these words in prayer, the hair on his skin is raised, and he would not entertain the slightest doubt that his

words will fall on God's hearing with a great effect enough to touch Him from within, move Him, shake Him, and poke Him to respond.»

In the version of the Torah they have at hand, we find the following story:

«Moses climbed the mountain with the chieftains of his people and saw God overtly, and under His feet they saw a chair that looked like a glass.»

This is another account of their falsehoods against God and the Torah. The version of the Torah they follow also recounts that:

«When God, praised be He, saw the corruption of Noah's people and their atrocious evil doing, He regretted to have created mankind»

«And God regretted He made Samuel the king of Israel» and

«When Noah came out from the ship, he built a house as an altar, and offered sacrifices. The Lord smelled the aroma of the cooked fat; He said to Himself:

«I shall not curse the earth again because of its people, for the taste of the people is instinctively bad by nature, and I shall not destroy all the animals as I did before.»

The reasons for the alterations of the Torah:

Some of their scholars who are well established in knowledge, and whom God has guided to embrace Islam, said:

«We know that these falsehoods are not a part of the Torah that was sent down upon Moses, and we also do not say that the Jews had deliberately attempted the alterations and the corruption of the Scripture, for the knowledgeable men among them and their rabbis know that the version of the Torah in their hands now is not exactly the same Torah that was sent down upon Moses bin Imran. They know that Moses safeguarded and hid the Torah away from the people of Israel, and that he did not spread it among them out of fear that they may differ in its interpretation after his death. And as a result, they may split apart into different sects. Instead, Moses entrusted it to his clan, to the sons of Levi. And the proof to that is found in the Torah itself in his saying which is translated as follows:

"And Moses wrote this Torah and entrusted it to the leaders of the sons of Levi", and the sons of Aaron were the judges and the rulers of the Jews because the imamate (leadership) and the service of the sacrifices offerings and the guardianship of the Holy House were their privilege. Moses did not disclose to the people of Israel more than half a verse of the Torah in which God said to Moses:

"Let this verse be a witness on the people of Israel, and let this verse not to be forgotten from the mouths of their children."

As for the rest of the Torah, Moses entrusted it to the sons of Aaron to stay within the family, and he safeguarded it away from all others. But Nebuchadnezzar killed them and killed those of the same blood lineage. He burnt their temple when he conquered Jerusalem, and the Torah was not kept being recited regularly on their tongues, but every descendant of Aaron used to memorize one chapter. When Ozair realized that his people's temple was burnt, their dominion swept away, their unity broken, and their Book neglected; from the scripts he kept, and from the chapters memorized by the rabbis, he collected the material he used to concoct the current version of the Torah. Therefrom, they exaggerated in glorifying Ozair (Azeez) to a great extent, and they said about him what God mentioned in His Book about them. They alleged that light on earth appears on his tomb in the fertile oases of Iraq..»

He continued saying that this points out to the fact that the person who put these chapters together in the current version of the Torah is a man ignorant in the qualities of the Supreme Lord, praised be He, and in what can be attributed to the Lord, praised be He, and what cannot. For this reason he attributed to the Lord, praised be He, qualities that contradict the Supreme Status of His Holy Being and His Veneration. This man is known to the Jews and the Nazarenes as Elazar. Some people think that he is the one whose mention is made in the following verse of the Qur'an:

«Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: Oh! how shall God bring it (ever) to life, after (this) its death? But God caused him to die for a hundred years, then raised him up again» (al-Baqarah: 259)

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾ (البقرة: ٢٥٩)

And that he is a prophet; but there is no evidence to these allegations, and one should make sure inclusively and exclusively. If this man was a prophet and his name was Ozair, then this name would conform with the name of Elzar the Torah scribe.

We, and every man endowed with reason ultimately stress that the Torah that God sent down upon Moses, His prophet to whom the spoke, is totally clean of these fabrications, improbabilities and trifles, we also ultimately stress that the prayers of Moses and the

people of Israel are absolved from what the current version contains of prayers that the Jews of these days recite. In the first ten days of the first month each year, they say in their prayer what can be conveyed through translation as:

«O our Father! ordain all the people of the earth, every single one of them, to say: The Lord, the God of Israel, is the king, and His kingdom over-rules all.»

In it they also say:

«The kingdom will be to God, and on that Day God will be one and His name will be One.»

They mean that the state of His kingdom and His Oneness will not manifest itself unless the State is rendered to them, and that as long as the State is in the hand of others, He, Most Sublime, will have no due mention among the nations: His Oneness will be uncertain, and His kingdom controversial. It is well known and without any shadow of doubt that Moses and the Lord of Moses are absolved from such a prayer and from having such trifles attributed to them.

CHAPTER NINE

The Jews rejected the Messiah of Guidance and they are waiting for the Messiah of Misguidance The Messiah and his Companions will be killing them mercilessly.

Their repudiation to the prophethood of Muhammad through the current Books in their hands is similar to their repudiation to the prophethood of the Messiah in spite of the fact that these Books declared his name. In the text of the Torah:

«The kingdom of the people of Israel will not disappear from their midst till the emergence of the Messiah.»

And they were a people of a state and a kingdom till the emergence of the Messiah; whereupon, they rejected him, accused him of the most abominable of accusations, accused him and his mother in one lot. Thereupon, God brought destruction upon them and took away their kingdom. It also reads:

«The Lord came from the Mount of Sinai, shone from Sa'eer, and declared Himself from the mountains of Faraan.»

Which prophethood shone from Sa'eer other than the prophethood of the Messiah?. And they do not deny this fact; but they allege that he will emerge in their midst from the progeny of David the prophet, and that when he moves his lips in supplication, all the nations will fall dead except the Jews. This prophet-to-come, they allege, is the promised Messiah. Some of the signs of his emergence, they said, are that the wolf and the billy-goat will lie down beside each other, the cow and the wolf will graze with each other, and the lion will eat straw like the cows. When God sent the Messiah, they rejected him and set themselves on waiting for the time when the lion feeds on straw so that the sign of the coming of the Messiah is fulfilled. And they believed that this prophet-to-come, upon his arrival, will gather them all in Jerusalem where they will have a kingdom unrivalled by any other kingdom in the world, and death will stay away from their stronghold for a long time. They substituted the belief in the Messiah the son of Mary, by the «Messiah» of misguidance and charlatanism: the anti-Christ; it is he indeed whom they are waiting for. They themselves and those who

follow them are his army. In his time they will have bravura and a state till the Messiah of True Guidance, the son of Mary, makes a come-back and kills the anti-Christ and he and his companions will insert sword blades in him and his followers, and the Jew will hide himself behind stones and trees and the stones and the trees will speak out and tell the Muslim:

«Here is a Jew hiding behind me, come over and kill him».

When he clears out the earth from them and from the worshippers of the cross, it is only then that the wolf and the billy-goat graze together and lie down together, it is only then that the cow and the wolf graze together, the lion feeds on straw, and peace overwhelms the earth. That is what Isaiah foretokened in his prophecy, and it agrees with what the Prophet (*peace be upon him*) foretokened in his authoritative *hadith* about the emergence of the «wicked one» and his death at the hand of the Messiah, the son of Mary, the emergence of Gog and Magog (*Ya'jooj & Ma'jooj*) in his tract and their annihilation from the surface of the earth. Then comes the sending of blessings and peace on earth where the sheep and the wolf graze together, and where, even the snakes and the beasts of pray will not harm people. May the praise and the peace of God be with him: he who came with the True Guidance and the light, and who explained everything in details. The people of the Book do not know a great deal of the truthfulness of their prophets, and they do not know where to place this truthfulness of their prophets, With Muhammad (*peace be upon him*), God, Most Exalted, completed what He had sent down upon the prophets (*peace be upon them*) of the Truth, and made it stand out clearly to his community. He detailed on his tongue what He gave them in brief before, and explained what had been expressed symbolically. Accordingly, he came with the Truth and bore witness to the messengers; and with him, the blessing of God to His servants was completed. The Muslims, the Jews, and the Nazarenes, are all awaiting a Messiah that will emerge at the end of time:

The Messiah of the Jews is the anti-Christ,

* The Messiah of the Nazarenes is fictitious, for to them he is a god, a son of a god, a creator, giver and taker of life. The Messiah they are waiting for is the one who was crucified, nailed, wreathed with thorns, and put among the thieves. It is the one who was slapped on the face by the Jews. To them, he is the Lord of the Worlds and the Creator of heavens and the earth.

The Messiah the Muslims are waiting for is a servant and a messenger of God, His Spirit and His word which He bestowed upon the Virgin Mary. He is Jesus, the son of Mary, a brother (in prophethood) to the servant and Messenger of God: Muhammad bin Abdullah. He will declare the religion of God and His Oneness, and will kill the enemies of God, the worshippers of the Cross who took him with his mother for two gods before God. He will kill his enemies, the Jews, who accused him and his mother of the most abominable sins. This is the one the Muslims are waiting for, and he will be descending at the eastern minaret in Damascus, resting his hands on the shoulders of two angels. People will see him openly descending from the sky. He will rule by the Book of God and the *sunna* of the Messenger of God (*peace be upon him*), rescue what the wrongdoers, the debauchees, and the traitors had disregarded of the religion of the Messenger of God (*peace be upon him*), and revive what they had neglected.

In the time of his coming all religions will become one, and that is his religion and the religion of his brother Muhammad and their father Abraham and all of the prophets. It is the religion of Islam, and he who seeks any other, it will not be accepted from him and in the Hereafter he will be counted among the losers. The Messenger of God (*peace be upon him*) conveyed a message of peace through those among his followers who will catch up with him, and he bid them to read it to him (to the Messiah on his second coming) from him (from Muhammad). He (Muhammad *peace be upon him*) foretold the location of his descent. He named the country and the location in this country, and the state of affair of the world at the time of his comeback. He mentioned what he will be wearing: two gowns; and the details of what he will be doing. His description was so vivid to the point that the Muslims could imagine the event as if it is happening in front of their eyes. He foretold some of the glad tidings of things of the Unseen (*Ghayb*). As everything he foretold came to pass proven to be true, this event will come to pass in the exact details he described. This is the one (the Messiah) the Muslims are waiting for, not the one (the anti-Christ) that the cursed and the stray people are awaiting with their rejecting and straying supporters. When the one the Muslims are waiting for comes forth, the cursed ones will know that he is not the son of Joseph the carpenter (as they allege), nor the son of an unchaste woman, nor is he an astute and skilful physician who astounded the minds through his craft, nor is he a miraculous

magician, nor were they (the Jews) given hold of him to crucify him, slap him and kill him; but they (the Jews) are less than that in the eye of God. The stray ones will come to know that he is the son of a human being, a servant and messenger of God, and that he is not a god nor the son of God, but a human being who foretold the prophethood for his brother Muhammad first, and ruled by his *sharia* and religion, and that he is an enemy to the cursed ones and to the stray ones alike. They will know that he is the friend of the Messenger of God (*peace be upon him*) and his followers and the true believers. He never was the patron of the dirty and filthy ones, the worshippers of the Cross and of the pictures painted on the walls. His friends and patrons are the monotheists, the worshippers of the Most Compassionate, the people of Islam, the people of the True Faith who absolved him and his mother from the heinous accusations of his enemies, the Jews, and who kept His Lord, His Creator, Cherisher and Master away from and high above the accusations the polytheists, the defilers of the Oneness of the worshipped God.

Let us respond now on the same line of those who say:

«They have altered the words of the Books, added on some, and deleted some» as we have replied on the same line of those who said:

«They have changed their meanings and interpreted them differently to what they were intended to mean».

The former said:

«Neither we nor any Muslim group allege that the words of every copy in the world had been changed or replaced. However, some of the Muslims say that some of their words had been altered before the emergence of the Messenger of God (*peace be upon him*), and that some of their copies had been altered after his emergence; but they do not say that every single copy in the world had been corrupted after his emergence, yet some had been altered and many of these altered copies appeared in the hands of many people on the expenses of the genuine copies which can be still found in the world.»

It is known that this assumption cannot be categorically rejected, for nobody could possibly know that every copy in the world is worded in the same way according to all tongues. Who could encompass such knowledge and reason to do so!?. The people of the Book know that nobody can do that. As for those among the Muslims who said:

«The alteration took place at the beginning of the matter through Elazar the scribe who altered some matters in the Torah either

eliberately or by mistake».

No proof has been furnished neither about his infallibility nor about the fact that those chapters of the Torah that he put together after its burning, are the very same Torah that had been sent down upon Moses. We have already mentioned that the current Torah contains things that are unlawful to be attributed to God; God could have not sent down unlawful things to His messenger Moses to whom the spoke. There are as well many other things we did not mention.

The inconsistencies in the Bible

As for the Bible, it consists of four gospels taken from four apostles. Two of them never saw the Messiah (Luke and Mark), and the other two (Matthew and John) saw him and met with him. Each one of them adds on some and takes off some that contradict the gospels of his companions. They include, for example, a saying and its antithesis as it reads:

* «If I am to testify for myself my testimony is unacceptable; but others can testify for me».

In other location it reads:

«If I am testifying for myself it is because my testimony is true, or I know where I came from and where I am going to.»

It recounts that when he felt the danger of the Jews closing in on him, he said:

* «My soul is worried now, what shall I say!? O my Father save me from this time.» and that when he was put on the Cross he cried wholeheartedly saying: «My Lord! why did you forsake me!?».

How could this agree with his saying that he chose to give up himself to the Jews to crucify him and kill him out of mercy for his people, for the salvation of their sins by sacrificing himself?!, and that as such, he had Adams, Noah, Abraham, Moses, and all the prophets got out of Hell through this subterfuge he planned against *Iblis* (Satan)?!. How could the Lord of the Worlds (as the Nazarenes believe) have felt worried of these events?!. How could it be that He had asked to be saved although He himself chose to go through it voluntarily?!. How could it be that He had busted his vocal cords crying and saying:

«O my Lord! why did you forsake me!?» in spite of the (supposed) fact that He gave up Himself by Himself?!. Why did not His Father save Him in spite of the fact that He is Omnipotent?!. have been able

impotent god, unable to do anything in front of the Jews?!

It also reads that the Jews asked him to show them a proof that he was the Messiah. He said to them:

«You destroy this house (Jerusalem) and I shall rebuild it for you in three days.»

They said:

«A house built in forty five years you say you can build it in three days!?!»

Then the Jews got hold of him and led him to Caesar's agent, and two false witnesses were brought to testify against him, and both said that they heard him saying that he could rebuild the Sacred House in three days. By God! how astonishing! How could it be assumed that he has such a miraculous power and yet it is assumed at the same time that the two witnesses about this matter were false witnesses (where they did not falsify his statement)?!. In Luke's Gospel, it reads that the Messiah said to two of his Disciples:

«Go to the fortress in front of you, and when you enter it you will find a tied foal that nobody rode before. Untie it and bring it to me.»

The same story occurred in Matthew's Gospel; but it was an untied she-ass?!. In it, it is also mentioned that he said:

«Do not think that I came to bring peace to the people of the earth; but I came to split between a person and his son, between a mother and her daughter till the enemies of a person are his household.»

It also reads:

«I came so that you can live and multiply in goodness, and to bring peace among the people.»

It also reads that he said:

«O Sham'oon (Simon) the head of the group! blessed be you, and I say you are the son of the rock and on this rock I shall build my church. Everything I made lawful on earth is lawful in heavens, and all what I ordained on earth is ordained in heavens.»

Then, in the same Gospel, there are few lines in which the Messiah says to him:

«You demon! go away, do not object because you are ignorant.»

How could an ignorant demon be obeyed in heavens?!

In Johns (Yuhanna) Gospel it is mentioned that the Jews sent some of their people to Yahya to find out what he is about. They asked him:

«Who is it, is he the Messiah!?!»

«No» he said.

«We see that you are Elias?» they said.

«No» he replied.

«Are you a prophet?» they said.

«No» he said.

«Tell us who you are?» they said.

«I am the voice of the caller of the deserts.» he said.

It is unlawful for a prophet to deny his prophethood; if so he would be telling lies.

Strangely enough, in Matthew's gospel, the lineage of the Messiah is traced to Joseph as his father. It refers to Jesus as the son of Joseph, the son of so-and-so. Then it traces down the lineage to Abraham, the Friend of God, till thirty lines of fore-fathers!. In his Gospel, Luke also traced Jesus to Joseph and traced down his lineage to a bit more than fifty forefathers. If he is a perfect and complete god, they rendered him the son of God then the son of Joseph the carpenter!.

CHAPTER TEN

The connivance of the Jews and the Nazarenes in altering some of the copies is not an impossible matter. some of the shortcomings of the Nazarenes.

This confusion in the Bible testifies without any shadow of doubt that these alterations did happen indeed, and as such, it does not stand to reason to keep looking at these altered versions as a book from God. On the contrary, these discrepancies point out that it is from a source other than God. If the reader contemplates the copies of the Bible and the copies of the Torah in the hands of the Jews, Samaritans, and the Nazarenes, he will find them different enough to definitely confirm the changes and the alterations. So are the copies of the Psalms; they differ to a great extent. It is common knowledge that the copies of the Torah and the Bible are kept with the chieftains of the Jews and the Nazarenes outside the reach of the common people, and that they do not memorize them by heart like the Muslims do the Qur'an. The few elite of the Jews and the Nazarenes are not impervious to colluding to alter some copies, especially when the rest of the people are not in the habit of memorizing their Books by heart. If a group of people among them intended to alter some copies in their possession they can, and if they colluded among themselves to conceal their deed from the common people, none of the latter would have noticed. Similar incidents of collusion are common happenings in the world. Take the Jews, for example, they colluded and agreed in secrecy among themselves to conceal the prophethood of the Messiah and to repudiate the foretold about him, and to alter it. This was a common knowledge in their community all over the world: eastward and westward. They also colluded against him and accused him of being a deceitful magician doctor and the son of a harlot. They stayed consistent in their calumny against him in spite of seeing the miraculous signs he was sent out with, and in spite of their full knowledge that he was the freest creature of God from these accusations. They spread these accusations against him and filled their books with them, eastward and westward. They also colluded against Lot the prophet that he

committed incest with both of his daughters, and that they bore children to him and this was publicized among all of them. They also colluded in saying that God regretted and wept and bit His fingers to have caused the Flood to happen, and that He wrestled with Jacob and the latter won over Him, and that He is slumbering and being unaware of them to the point that they had to wake Him up, and this was circulated in their midst!.

After the demise of their kingdom, they colluded in concocting some chapters they used in their prayers: chapters which are not known to be attributed to Moses or to any one of his followers; as their saying in prayer:

«O Lord! blow in a huge horn to deliver us, and take us all from the four corners of the earth to Your Holiness, praised be You, you are the gatherer of the Diaspora of the people of Israel.»

And their saying in it:

«Render our rulers to be from our own people like the former rulers, and our comportment like it was in the beginning, and build Jerusalem, the village of Your Holiness, in our days, and strengthen us with power in building it. Praised be You, O You! the Builder of Jerusalem.»

Neither Moses nor his (true) people used to say anything like that in their prayer. They also colluded in what they say in their prayer at the beginning of every year as we have mentioned about them. They also colluded in making fasting a law in commemorating the burning of Jerusalem, and the fasting for Hasa, the fasting for kadlia, and the fasting for the crucifixion of Hamaan. They acknowledge that they have added on these laws for reasons these incidents required; as such, they have colluded against the teaching of the Torah:

«Do not add anything to any matter I commend you to follow, and do not take off from it anything.»

They colluded in adding-on, and taking-off, and altering the laws of God. They also colluded in abrogating the religious duty of stoning the adulterer although it was stipulated in the text of the Torah. They also colluded in denying God the possibility of abolishing what He ordained to His servants under their pretext of their devotion to Judaism; but the Torah and all of the prophethoods belie them. Restricting the Will of God to abolish what He legislates lest He becomes liable to having new opinions and second thoughts is one of the strangest matters!. Then they (contradict themselves) in saying that He regretted and wept over the Flood, and that He

changed His opinion and regretted the creation of Mankind!. This is similar to the legislation of their brethren among the worshippers of the Cross who forbade their monks from getting married and from having children, yet they attributed to God, the One, the Eternal a companion and a son!. Out of that conception comes their collusion that the Dominion will be returned to them, and that all beliefs will return to Judaism, and they will conquer all the people. Another example of their collusion is their invalidation to the laws and to the religious duties of the Torah, and their abandoning them in most of their matters except few, and they acknowledge this fact as being one of the main reasons for the demise of their dominion and their power. How could it be denied that a people who colluded to belie the Messiah, repudiate his prophethood, accuse him and his mother with the most heinous accusation, plainly lying about God and His prophets, invalidating His laws and exchanging them, and killing the prophets of God; would not collude to alter some of the Torah and conceal the attribute of Muhammad, the Messenger of God (*peace be upon him*) and his traits mentioned in it.

As for the stray nation, the worshippers of the Cross and the adorned pictures on the walls, the brothers of the pigs, the vilifiers of their Creator and Sustainer with the ugliest level of impudence, those who rendered Him a slapping object to the Jews and their collusion about that and about all sorts of impossibilities and falsehoods; I say to them that there is no god but God who brought to the light of existence the example of this nation which is strayer than donkeys on the loose grazing like live stock. What stood between them and Him is their vilification and devaluation to Him, their belying to Him, their belying to His Servant and Messenger, their antagonism against His party and His followers, their patronage to the *Shaytan* (Satan), their worshipping to pictures and crosses instead of worshipping the Most Merciful, the Most Compassionate, making the sign of the Cross over the faces instead of saying: «God is Great» and reading: «Praise be to God the Lord of the Worlds, the Most Merciful, the Most Compassionate, the King of the Day of judgement» in the opening of the Book (the Qur'an 1,2,3), instead of saying: «O God! give us our daily bread that is suitable to us» prostrating to the One, the Conqueror, instead of kneeling before pictures painted on the walls in red, yellow, and crimson colours. This is (an account) to some of the matters of these two nations who have some of the traces of the prophethood and who have a Book, how if this is so with these

two nations could it be the case with the rest of the nations who do not have any feelings about the prophethood, or who did not receive any message, saw none of its wonders, and did not come across any trace about it!

The saying of the asker: why did not ibn Salaam come with the correct copies?

The asker said:

«If you say that Abdullah bin Salaam and Ka'b al-Ahbar, and others professed to us about that quoting their books, why did not ibn Salaam and his companion who embraced Islam, come with those copies of theirs to witness against us?»

The answer has different facets:

1-One of them is that the testimonies and the signs of the prophethood are not confined to what the people of the Book have about the attribute and the description of the Prophet (*peace be upon him*), for the signs and the evidences of the prophethood in the former Books are only one facet out of many.

The majority of the people of the earth did not embrace Islam because of the evidences and the news mentioned in their Books; but they embraced Islam because of the evidences they lived and the signs they witnessed. The evidences the people of the Book have came as an assuring, though dispensable, confirmation.. Here are the Arabs from the first to the last one of them: their embracement to Islam did not depend on knowing the evidences the people of the Book have even though these evidences had reached some and fell on the hearing of some before the prophethood and after it. The Ansar, for example, used to hear from the Jews the attribute of his Prophet (*peace be upon him*), his description, and the time and place of his emergence. When they sighted him, they recognized him through the attribute they knew from the Jews. So, the enemies of God choked on their saliva, throttled on their drinking water and said:

«This is not the one we are promised!»

The knowledge of the prophthood of Muhammad, the Messiah, and Moses (*peace be upon all of them*) is not confined to knowing that those who came before them foretokened their prophethood; but the means of knowledge in this matter are varied. When a person knows the prophethood of the Prophet (*peace be upon him*) by any of these means, his prophethood is confirmed, and following him becomes a duty even though if no precendence foretokening his

prophethood is available, since his prophethood is confirmed by many other proofs. The foretold circulated by those who came before him is either a prerequisite to his prophethood or not. If it is not, it should have not happened.

Besides, it is not a prerequisite to believing in a prophet. Even without it happening, a prophet should be believed. If it is not a prerequisite, then it provides the confirmation that it (the foretold) had taken place. If the foretold did not reach us it does not mean it did not happen, for the occurrence of an event does not warrant neither its general nor its special publication. Not everything Moses, the Messiah, and the other former prophets said reached us and this can be known by necessity that the Messiah and others did not foretold his coming, for they could foretold his coming without having the foretold conveyed. It is a possibility to consider as well that the foretold could have been mentioned in books other than the currently circulated and well known Books. Every nation still holds books which are accessible only to the erudite elite excluding the general public. It could have been mentioned in some copies and suppressed or altered in others, and all the copies were transcribed from the latter altered version and were circulated as such with the full concealment of the original copies.

This is only a reply to the assumption that there was no mention whatsoever to this foretold in the original copies of the Books. But we have mentioned some of the foretold in their Books which are irrefutable by any person with the minimum level of knowledge in their midst, even if they can spread the wings of their vanity and seek to beguile the interpretation among their mobs and laymen.

2-Abdullah bin Salaam had met with the Jews and had them stand before the Messenger of God (*peace be upon him*), and proved to them that his attribute and traits are mentioned in their Books, and that they knew that he was the Messenger of God; The Jews had testified that ibn Salaam was the most knowledgeable among them, he was the son of the most knowledgeable among them, and he was the best man in their midst, and the son of the best man among them. Their change of heart to the contrary later on after his embracing Islam that he is the most wicked and the son of the most wicked, the most ignorant and the son of the most ignorant, does not change the facts and it bears no significance. It is like when a man gives a fair and good testimony on behalf of another man before a judge, and he affirms that he only testifies with the truth, and that he accepts the

other man's testimony toward him; and when this other man testifies, the first man accuses him of being a liar and a false witness. It is well known that this outcome does not depreciate the second man's testimony. As far as Ka'b al-Ahbaar is concerned, he filled the world with the news about what the former prophets foretold about him (Muhammad), and how these foretold were overtly declared to the Muslims, Jews, and the Nazarenes. He heralded to the reach of everybody's hearing these foretold. The Muslims among the people of the Book attested to the news he declared and asseverated his claim, and that he was the most comprehensive of men among them in his knowledge in the Books of the Prophets. The Companions used to test him in the news he used to bring over, and they used to balance his sayings against the verity of what they knew, and as such, confirming his truthfulness. They testified on his behalf that, among all of the people of the Book who convey news to them, he is the most truthful or one of the most truthful of men. Acting on behalf of Abdullah bin Salaam, we found for you today these same foretold in your Books. They are for us witnesses against you and the Books in your hands. Bring over these Books and recite them if you are truthful. For those among you whom God guided to embrace Islam, we have for them in our midst people who stand by them, agree with them, and confirm the truth they believe in against you. Or else, testify against yourselves by what God, His angels, His prophets, His messengers, and His believing servants testified against you of unbelief, disbelief, rejection of the truth, and antagonizing God and His Messenger.

3-If Abdullah bin Salaam brings you every clear and frank copy

(containing the foretold about the Prophet) you would search for every possible means to alter it out of your untruthfulness, stubbornness, and fallaciousness. If he brings you the news of someone unfamiliar to you, you would say: «It is not he, he did not come yet» and you would say: «We do not leave the canons of the Torah, and we do not follow the prophet of the illiterate people» although your predecessors saw the Messenger of God (*peace be upon him*), and made sure after examining him that he was indeed a messenger, he was indeed the foretold one, the one promised on the tongues of the former prophets. One of them said to him face to face:

«We do profess that you are a prophet indeed»

«What holds you back then from following me?» he said.

«We are scared if we do, some of the Jews will kill us.»

God Most High said:

«Those against whom the Word of Thy Lord hath been verified would not believe * Even if every Sign was brought unto them,- until they see (For themselves) the Penalty Grievous» (Yunus: 96- 97-)

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾ (يونس: ٩٦، ٩٧)

He brought you signs greater than the foretokens of the prophets, and although He showed to the people each one of these signs more than the measure needed for them to believe; you increasingly adopted more distasteful, more fallacious, and more rejective attitude against the truth. Even if God had sent down His angels to you, made the dead talk to you, and made every thing succulent or everything dry testify to his prophethood; misery would have overcome you, and you would have ended up as you were described before in the mother of the Book (the opening sura of the Book). Those who were wiser than you and your fathers, after having seen the Signs of God, envy made them cling more to fallacy and stubbornness!. No wonder, for your predecessors and exemplars in the business of belying the prophets are a nation that only God can keep count of. You became as if you have struck a deal among yourselves to foster this legacy of untruth from one generation to the other. The Most High said:

«Similarly, no apostle came to the Peoples before them, but they said (of him) in like manner "A sorcerer, or one possessed! * Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!» (al-Zariyaat: 52- 53-)

﴿كَذَٰلِكَ مَا أَنَّىٰ لِلَّذِينَ مِن قَبْلِهِم مِّن رُّسُولٍ إِلَّا قَالُوا سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْنَ بِهِ بَلْ هُمْ قَوْمٌ طَٰغَوْنَ ﴿٥٣﴾﴾ (الذاريات: ٥٢، ٥٣)

Even if we put aside the foretokens of previous prophets, is not there sufficient proof of his prophethood in the evidences and signs that came at his hands? God willing, I shall mention some of these signs after finishing these answers in a way to give conclusive judgement.

The asker said:

«You have attributed the two mentioned great nations to the choice of unbelief over belief for the above mentioned reasons. Ibn Salaam and his companion fit more into this accusation because they

are very few in number against their innumerable adversaries».

The answer to this question is tackled from different perspectives:

1- We have shown that the majority of these two mentioned nations believed in him and followed him and they were all over the world. Here is al-Shaam (Syria) and Egypt and the neighbouring countries, and the adjacent constituencies, and the Jazeera (the island), the Mosul and heir constituencies, and the majority of the countries of al-Maghrib, and many of the countries of the East. They were all Nazarenes and the inhabitants of these lands all embraced Islam except a small minority. Here are the pagans! they all embraced Islam except those living in the most remote areas of the earth, due to the reason that the call did not reach them. Here is the nation of the Magians (*Majoos*) which amounts to these two nations in power and populace, they embraced his religion, and some dwelled on their old belief as you did living like you humiliated and under the payment of *al-Jizyah*.

2- We have shown that the reason behind their disbelief is not only the sheer prohibition of some food and the chieftainship, though these two issues played a role, and some rejected belief merely because of them; but some were led by jealousy, some by whims and snobbery, some by their reverence to the tradition of their fathers and forefathers and their trust in them, some by their familiarity to the religion they were brought up in, and some by their natural disposition where departing from what they are accustomed to is like separating a man from his temperament. You see how this reason is the controlling and dominating factor over most of the progeny of Adam in their predilection to what they are accustomed to of food, drink, clothes, dwellings, and religion against what is better and much more appropriate!. Some were led by the blind copying of customs and traditions, led by ignorance, These are the blind followers who know not. Some were led by fear of losing a beloved person or by fear of a sinister foreboding befalling them. So the reason behind these two nations disbelief is not only attributed to the above mentioned two issues.

3- We have shown that the nations before them were more numerous and more copious in knowledge than they; but in spite of that, they chose blindness against true guidance, disbelief against true belief and guiding insight. To these two nations there were many predecessors and they were the majority of the people.

4- Abdullah bin Salaam and his relatives embraced Islam at a time

where hardships prevailed, where Muslims were few and insubstantial, where all people were closing in on them with hostility, and the Jews and the polytheists were the people of the fighting furor, equipment, planning, and arms. At that time the Messenger of God (*peace be upon him*) and his Companions had sought refuge in Madinah while foes were chasing after them in every direction, and offering luring awards for anybody who brings them in shackles. Then the Messenger of God (*peace be upon him*) went out with his companion and their servant and they hid inside an underground cave. Three days later, they came out and headed to Madinah on a different route. The fighting furor, military might, equipment, resources and numbers in Madinah were in the hand of the Jews and the polytheists. When Abdullah bin Salaam saw the Prophet (*peace be upon him*) on his arrival, he recognized the signs of the prophethood he already knew about and saw them in him. He embraced Islam. He left behind the motives that prevented the Jews from embracing Islam, that is: chieftainship, and affluence among them. Before the emergence of the Messenger of God (*peace be upon him*) they all testified to his favour that he is their chief, the best of the men in their midst, and their master. He knew that if they get to know of his conversion to Islam they would kick him out of the chieftainship and commandership, so he wanted the Messenger of God (*peace be upon him*) to know about his fear: he said to him:

«Go to their houses and ask them about me.»

The prophet did; he asked them about him and they told him that he was their master, leader, and the most knowledgeable among them. Then ibn Salaam showed up and reminded them and apprised them that they know all the way through that he is the Messenger of God. He confronted them with the issue; they cursed him, rebuked him, and denied him the chieftainship, the commandership, and the knowledge. If Abdullah bin Salaam was a kind of a person who is influenced by worldly vainglory and by the chieftainship, he would have followed the lead of the brothers of baboons the like of the Jew, the people of slander; but he did not. That is how the situation was for those among the Jews who embraced Islam. Many of those who chose to stay behind stated the reasons both to their close circles and to the public, they said:

«Our people had ennobled us and accepted us as their leader. If we follow him they would take away from us all of that.»

This state of affairs is to be observed in our own days. We held a

debate that lasted the latter part of a whole day with some of the well informed men of the Nazarenes, and when the truth became clear to them they were flabbergasted. I asked one of them in seclusion:

What prevents you now from following the truth?

"If I come close to those donkeys" - that is how he literally described them- they would spread dissension among us under the very hooves of my riding animal, and would make me rule over their money and women (by their sheer stupidity); and I have no other craft, I do not memorize the Qur'an and know nothing about philology or jurisprudence. If I embrace Islam I would have to roam the streets begging people. Who would be pleased to live like that!?, he said.

But it cannot be like that!, how could you think that if you disobey the calls of your whims for the sake of God, He would let you down, humiliate you and make you indigent?. Besides, for arguments sake, suppose your fears come to pass, what would you have earned of truth, Salvation from Hell, and the wrath and anger of God would be a good recompense to what you have missed.

Till God wills, he replied

This is not a matter of fate. If fate was a proof, then the argument of the Jews in belying the Messiah, and the argument of the polytheists against the Messengers would have been, at least apparently, valid. How would the situation be knowing that you do not believe in fate in the first place? How do you use it as a proof?.

Let us forget about that now, he said, then he refrained from saying anything anymore.

5-(Addressing the asker) the answer to your question is included in your question. You have confessed that Abdullah bin Salaam and his relatives were very few in number, and their foes were innumerable. It is well conceivable that the reason that leads to an argument with a mighty majority is stronger than the reason that leads to an argument with a weak minority, and God is the granter of prosperity.

***The Muslims are above all the nations in good deeds
and beneficial knowledge***

The asker said:

«We have some doubt about your trust in Abdullah bin Salaam and his companions. That is you built most of the foundation of your religious canons in the matters of lawfulness and unlawfulness,

command and interdiction, on the sayings of some companions from the common people who have had no track record in any field of knowledge, no learning and no written books before the emergence of your prophet. Ibn Sallam and his companions are worthier to be quoted and believed in their sayings and accounts than any other, because they were people of knowledge, research, study, and writings before and after the emergence of your prophet. We do not see you quoting any of their tellings about lawfulness and unlawfulness, command and interdiction, other than a scanty trickle, and even though, it is classified as «weak» in traceability in our midst.»

We address the reply from different points of view:

1-Their statement is false because we did not build the foundation of our *shariah* on anything other than the Book of our Most Glorified God: the Book which He sent down upon His Messenger Muhammad (*peace be upon him*), and through which he challenged all the nations of different sciences, races, and temperaments at a time where he was still weak, and his foes were filling the earth, lacking neither in numbers nor in means to challenge him by producing a similar Book, and prove worthier than he in upholding the truth, and as such demonstrating their truthfulness and his imposture; instead they proved their incapability to do so. This, and his enemies, who were nearer to him, were the most eloquent of the people, were people of rhetoric, literary eloquence, language, poetry, prose, oratory, and all kinds of debate and discussions; neither one of them uttered a single word in opposition to him although they were the keenest of the people to belie him, and the most intense in harming him both verbally and physically, and the most ardent to have people repulse him in every possible way. There is no evidence that any one of them answered his challenge in one single sura; except Musylamah the liar who tried to parody the phrasing of the Qur'an with some of his fabrications, like:

«O frog! the daughter of two frogs, croak O how many times you croak! Neither the drinker you prevent, nor the water you muddy.

And like the grinders that crush grain to powder, and the dough kneader who pummels mixtures into dough, and the bakers who turn dough into bread; you keep growing bigger and fatter.»

And like some other passages he wrote which were closer to the writings of a mad man or an imbecile than to the writings of a mentally stable man.

The Muslims built the foundations of their religion and the

scholastic guideposts of lawfulness and unlawfulness on the Book which no other Book was ever sent down from heavens to be greater than it. It contains elucidation to everything, and completeness of details to everything, and true guidance, mercy and healing to the hearts. It contains the Guidance of God, His Messenger and his people. It is the foundation of their religion.

2-Your saying that the Muslims built the foundations of their religion on the accounts of common people from among the companions is one of the biggest false accusations and one of the most atrocious lies, for even if they were illiterate, when God sent to them His Messenger, He purified them and taught them the Book and taught them wisdom, and favoured them over all the nations in knowledge, deeds, guidance, theology, and learning that purify and perfect the souls. No other nation is left to match them in their contributions, sciences, good deeds, and learning. If the knowledge, sciences, true guidance, insight, and vision of all the nations were measured compared to theirs, they would fail to measure up in every way even if the other nations were more knowledgeable than they in arithmetic, geometry, integral, differential, pulse (medecine), the vial (chemistry and pharmacy), urology, measurements, weighing the rivers, pictures painting, engravings on the walls, invention of astonishing machines, the craft of chemistry, agriculture, physiognomy, astrology, musicology, and many fields of other learning which are in between the useless learning and false assumptions on one side, and learnings that are only useful in this passing life on earth and have no provision for life in the Hereafter. If you mean that the companions had no knowledge in this sort of learning; then what a perfect lack of learning it is!. It is a complaint that can only distress the complainer. If you meant they were illiterate in the learnings about God, His Holy Names, Qualities, Deeds, Laws, Religion, *Shariah* and its details, the Day of Judgement and its details, the details of life after death, the knowledge of the bliss of the souls and their chastisement, and the knowledge of the goodness of the hearts and the sickness of the hearts; those who slandered their prophet with whatever they defamed him with, and repudiated his prophethood and his message which is brighter than the sun in its clarity to the sights-, would not hesitate to slander his Companions, repudiate their merits, discredit their knowledge, and denounce what God had privileged them with, and the way He distinguished them from their predecessors and all of their successors

till the Day of Judgement. How could they be common people in this matter when they are the smartest of the people in their natural disposition and the purest at heart and in their souls. Besides, they were receiving it fresh, extolled and pure, from their prophet. And they were the most protective of the people to him and the most eager to be with him, and the Revelation from heaven reached them on his tongue in the hours of the night and the day, in urban settlements and on the road. Their Book encompassed the learnings of their predecessors and their successors and the learning of what was in the Beginning, the Day of Judgement, the Creation of the world, the history of past nations, the prophets and their biographies and their states of affairs with their peoples, their ranks and status before God, their number and the number of the Messengers among them, the mention of their Books, the kinds of punishments that God chastised their enemies with, and the noble-heartedness He bestowed on their followers, the mention of the angels, their kinds and ranks and their functions, the mention of the Last Day and the details of its actualities, the mention of Paradise and the details of its bliss, Hell and the details of its punishment, the mention of the *Barzakh* (the time between death and resurrection) and the details of the state of affairs of the Creatures in it, the mention of the portents of the Hour with detailed description that no other Book contained from the time the world was created till the day God inherits the earth and all that is on it. The Messiah foretold his coming in his saying in the Bible:

«Everything the Lord Most High has prepared for you, he will recount to you.»

And in another site in the Bible, it reads:

«He will tell you about the events and the Unseen.»

And in another site:

«He will teach you everything.»

And in another site:

«He will unravel to you the Secrets and explain to you everything.

I bring to you parables; he will bring to you the Interpretation.»

And in another site:

«I have many words I want to tell you but you cannot possibly bear them; but when the Spirit of the Truth comes he will guide you to all of the Truth because he does not speak on his own authority, but he speaks what he hears (is revealed to him). He will tell you about all that is coming to pass and make it known to you all that is coming to pass and make it known to you all that belongs to the Father.»

That is where his learning came from; a learning the Messiah bore witness to. His Companions were receiving all of that from him, bearing in mind that they were the smartest of the creation, the most devoted in commitment to memory, and the most striving in their endeavours. How could any nation equal them in these learnings and spheres of cognizance!?

One day the Messenger of God (*peace be upon him*) prayed the morning prayer, went up to the mimbar (pulpit), and gave them a sermon till the noon prayer was due. He came down and prayed, then he went up to the mimbar and gave them another sermon till the *Asr* (afternoon) prayer was due. He came down and prayed, then he gave them another sermon till the *Maghrib* (sunset) prayer was due. He did not leave anything without mentioning it till the Day of the Resurrection. He was the most cognizant of them and the most committed to memory. One day he gave them a speech and he mentioned things from the beginning of the Creation till the point when the people of heaven entered their houses. A Jew said to Salmaan:

«Your prophet has taught you everything even that which will come to pass in the Hereafter.»

«Yes indeed» he said: this Jew knew more about our prophet than the asker and his co-religionists.»

The Companions are the most cognizant of the people and the best of men among them. The scholars of the Ummah (nation) are their disciples. Some of the luminaries of the Companion and the Imams.

How could the Companions of our prophet be assumed as commoners and all of these beneficial fields of learning, are taken from them, from their speeches and the endeavours of their *fatwa* (verdicts)!. Here is Abdullah bin Abbas, he was one of their boys and lads disciples and he overwhelmed the earth with his knowledge. His *fatwas* (formal legal opinion in Islamic law) heaped up close to thirty volumes. He was a sea (of knowledge) that never dries out. If all the people of the earth sought his opinion he would have encompassed them with knowledge. When he embarked on giving a *fatwa* in the matter of lawfulness and unlawfulness, people used to say: no other person can do better. When he embarked on interpreting the Qur'an, the listeners used to say: no other person can do better. When he embarked on explaining *the sunna* and the narration on the authority of the prophet, the listeners used to say: no other person can do

better. When he embarked on tracking the stories of the prophet, the history of the Umma, and the biography of the predecessors, the listeners used to say as mentioned before. When he embarked on tracking the lineages of the Arabs, their tribes, origins, and descendants, the listeners used to say the same. When he embarked on poetry and rhetorical styles, the listeners used to say the same.

Mujahid said:

«The learned men are the companions of Muhammad (*peace be upon him*).»

﴿And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord- that is the Truth and that it guides to the path of the Exalted (in Might), Worthy of all praise.﴾ (Saba: 6)

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ
الْمُسْتَقِيمِ﴾ (سبأ: ٦)

Qatadah said:

«They are the companions of Muhammad (*peace be upon him*). When Mu'az was on his death-bed he was asked:

Advise us.

He said:

* Sit me up. Knowledge and faith are in their proper places. He who seeks them will find them with a group of four: with Uwaymir abi-l-dara', with Salman al-Farisi, with Abdullah bin Mas'ood, and with Abdullah bin Salaam of whom I heard the Messenger of God (*peace be upon him*) say:

(He is one of the ten known to be in Paradise.)

And on the authority of Abdullah, Ishaaq al-Subay'ee said:

(The scholars of the earth are three: a man in al-Shaam (Syria) another in Kufah, and another in Madinah. The first two refer to the man in Madinah; but the man in Madinah asks none of them.).

Ali bin abi Talib was asked:

(Tell us about the Companions of the Messenger of God (*peace be upon him*)).

He said:

(Which one of them?)

They said:

(Abdullah bin Mas'ood)

He said:

(He read the Qur'an and taught the *sunna* then he finished, and what he contributed is enough.)

They said:

(Tell us about Huzayfah),

He said:

(Among the Companions of Muhammad he is the most knowledgeable in the affairs of hypocrites).

They said:

(What about abu Zarr?),

He said:

(Resourceful, full with knowledge and kneaded in it)

They said:

(What about Ammar?),

He said:

(Faithful but forgetful. If you will remind him he will remember God, faith is mixed with his flesh and blood. Hell has no share in him.) They said:

(What about Abu Musa?). He said, «he was dipped in knowledge». They asked, «What about Salman?»

He said:

(He learnt the former and the latter knowledge. He is a sea (of knowledge) that does not dry out. He is one of us: the people of the House.)

They said:

(Tell us about yourself O you the Prince of the faithful).

He said:

(You asked for it, when I am asked I give, when I am not I make the gest).

Masrooq said, I spoke, mouth to mouth, to the Companions of Muhammad (*peace be upon him*), and I found out that their learning is traced to six men: Ali, Abdullah, Omar, Zayd bin Thabit, abi-l-Darda'e, and abi bin Ka'b. I spoke to the six of them, mouth to mouth, and found that their learning is traced to Ali and to Abdullah.

Masrooq also said:

I sat with the Companions of Muhammad (*peace be upon him*) and found them captivately resourceful to the point that they can quench the thirst of every seeker on earth, and Abdullah was one of those Companions.

The *Saheeh* (the authoritative chronicles of the Prophet's traditions) recounts that the Prophet said:

«While I was asleep I dreamt I was given a glass of milk, and I

drank from it till I saw whey oozing out of my fingers nails. Then I gave the rest to Omar.» He said: «That is knowledge».

Abdullah said:

«I would reckon that Omar bin al-khattab got hold of nine tenths of al-*Ilm* (Knowledge)».

He (Abdullah) also said:

«If the knowledge of Omar bin al-Khattab was put in a balance pan and the knowledge of the rest of the people of the earth in the other pan, the knowledge of Omar would weigh more.»

And Huzayfah bin al-Yaman said:

«The knowledge of the people compared to the knowledge of Omar is like a scratch in a stone.»

Abi Sha'bi said:

«The judges of the nation are four: Omar, Ali, Zayd, and abu Moosa.»

And Qubaysah bin Jaber said:

«I have never seen a man more knowledgeable about God, more involved in reciting the Book of God, and more comprehending to the jurisprudence of the religion of God, than Omar.»

Ali said:

«The Messenger of God (*peace be upon him*) sent me to Yemen and I was still at a young age and having no knowledge in jurisdiction.

I said:

You are sending me to a people among of whom there are young men and I have no knowledge in jurisdiction!

He pointed his finger to my chest and said:

God will guide your heart and strengthen your tongue.

Ali said:

After that I never had doubts in judging between two people.»

In the *Saheeh* books of *hadith* we have mentioned an account on the authority of Abdullah bin Mas'ood that he said:

«I was tending some sheep for Oqbah ibn abi Mu'ayt. The Messenger of God (*peace be upon him*) passed by me alongside with abu Bakr. He said to me:

O Lad! Is there any milk available?

Yes there is, but I am entrusted I said

Is there any ewe unmounted yet by a male sheep?

I brought him one; he stroked its udder, and milk came down. He collected it in a utensil, drank from it, and passed it to abu Bakr to

drink from it. Then he said to the udder: contract, and it did. Then I came closer to him and said:

O Messenger of God! teach me some of these words!

He stroked my head and said:

* May God have mercy on you, you are taught and you are a teacher.» Aqabah bin Amir said:

«I do not see anybody more knowledgeable in what descended upon Muhammad than Abdullah.»

Abu Moosa replied:

«If you say so, he was hearing when we were not, and he was coming in when we were not.»

On the authority of Abdullah, Masrooq said:

«No sura (chapter of the Qur'an) was sent down without me knowing the reason why and what for. If I know that there is a man more knowledgeable in the Book of God than I, I would ride as many camels as it takes, and search every possible means to reach him.»

On the saying of the Most Exalted in Might, the Most Revered:

«And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received knowledge what is it he said just then? » (Muhammad: 16)

﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِذَا﴾

(محمد: ١٦)

Abdullah bin Buraydah said that this verse refers to Abdullah bin Mas'ood. And Masrooq was asked:

«Did A yeshah have command in the knowledge of religious duties?»

«By God, I have seen the eminent men among the Companions of the Messenger of God (*peace be upon him*) consulting with her on religious duties» he replied.

And abu Moosa said:

«No ambiguity faced us (the Companions) from the *hadith* of the Prophet (*peace be upon him*) and we asked A' yeshah but we gained knowledge and clarification from her.»

Shahr bin Howshab said:

«When the Companions of Muhammad engaged in a conversation and Mu'az bin Jabal was present among them, they looked up to him out of reverence.»

And Ali bin abi Talib said

«Abu Zarr is a container full of knowledge, then it was tied up

and nothing of it was lost till he died.»

Masrooq said:

«I came to Madinah and found Zayd bin Thabit to be one of the men who were deeply rooted in knowledge.»

When the news of the death of Abdullah bin Mas'ood reached abul-Darda', he said:

«No body like him will succeed him»

Abul-Darda' said:

«Some people are endowed with knowledge but not with forbearance; but Shaddad bin Aws is one of those who are endowed with both: knowledge and forbearance.»

When Zayd bin Thabit died, ibn Abbas eulogized him at his grave side, he said:

«This is how knowledge goes away.»

And the Messenger of God (*peace be upon him*) hugged ibn Abbas and said:

«O God, teach him wisdom and the Interpretation of the Book.»

And when ibn Abbas died, Muhammad bin Hanafiah said:

«The godly man of this nation has died.

And Obaidullah bin Abdullah bin Otbah said:

«I have never seen anybody more knowledgeable in the *sunna*, more firm in his opinion, and having more piercing sight when he looks than ibn Abbas.»

And Omar bin al-Khattab used to say to him:

«We have encountered many enigmatic cases and you are the match to them and to their likes.»

Obaidullah used to say:

«Omar is Omar in his diligence and his good opinion toward the Muslims.»

And Ata' bin abi Rabee'ah said:

«I have never attended a council more honoured than the council of ibn Abbas, or more jurisprudent and greater in generosity. The luminaries of jurisprudence are with him, and the experts in the Qur'an are with him, so are the masters of poetry. He encompasses them all in a wide valley. Omar bin al-Khattab used to consult him with the most eminent men of the Companions of the Messenger of God (*peace be upon him*), and the Messenger of God (*peace be upon him*) prayed that God would give him more knowledge and jurisprudence.»

And Abdullah bin Mas'ood said:

«Had ibn Abbas caught up with us (before he died) in the issuance of the Laws, neither one of us would have reached one tenth of his knowledge.»

And ibn Abbas said:

«Nobody had asked me about a matter without me knowing whether he is jurisprudent or not.»

Once he was asked:

«How did you attain such a high level of knowledge?»

«Through a questioning tongue and a comprehending heart» he replied.

He used to be called "the sea" due to the abundance of his knowledge.

And Tawoos said:

«I caught up with about fifty of the Companions of the Messenger of God (*peace be upon him*). When ibn Abbas mentioned something to them and they disagreed; he kept on discussing the matter till he convinced them.»

And al-A'mash said:

«Ibn Abbas was that kind of a man that when you see him you say: he is the most handsome of men, and when he speaks you say: he is the most eloquent of men, and when he discusses a matter you say: he is the most knowledgeable of men.»

And Mujahid said:

«When ibn Abbas explains a matter you see light shining all over him.»

And ibn Sireen said:

«They used to see that this one single man knows what all the people put together do not.»

Ibn Awn said: «As if he saw me denying that» so he said that he said:

«Did not abu Bakr know what other people did not, then Omar knew what other people did not!?».

And Abdullah bin Mas'ood said:

«If the knowledge of all the living Arabs was put in one pan and the Knowledge of Omar in the other; the knowledge of Omar outweighs it.»

Al-A'mash said:

«They mentioned this to Ibrahim, then he said:

If we are to account for his knowledge he would come up with nine tenths of the *ilm* (Knowledge)»

Sa'eed bin al-Musayyeb said:

«After the Messenger of God (*peace be upon him*) I never knew anyone more knowledgeable than Omar bin al-Khattab.»

Al-Sha'bi said:

«The judges of the people are four: Omar, Ali, Zayd bin Thabit, and abu Moosa al-Ashari.»

A'yeshah (May God be pleased with her) was well advanced in the knowledge of the religious duties (*Fara'idh*), rules and laws, the lawful and the unlawful (*Halal and Haraam*), and the interpretation (*Tafseer*).

Urwa bin al-Zubayr said:

«I have never sat down with anyone who is more knowledgeable in jurisdiction, history of *al-Jahiliyah* (pre-Islamic times), poetry telling, and more knowledgeable in religious duties, and medicine than A'yeshah.»

Ataa' said:

«A'yeshah was the most knowledgeable and the most jurisprudent of the people.»

In his *Saheeh* (authoritative Chronicle), al-Bukhari said:

«God looked inside the hearts of his servants and found the heart of Muhammad the purest; so He chose him and sent him out with His message. Then He looked inside the hearts of the rest of His servants and found the hearts of the Companions to be next in purity; they were made his ministers». Then he quoted the following Verse.

﴿Say: Praise be to God, and peace on His servants whom He has chosen (For His Message)﴾ (al-Naml: 59)

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ﴾ (النمل: ٥٩)

Ibn Abbas said:

«They are the Companions of Muhammad (*peace be upon him*).»

And ibn Mas'ood said:

«He among you who adheres to the *sunna*, seeks a proper way of life, let him follow the way of life of those who have passed away for the living are not immune against deviations and novelties.»

These are the Companions of Muhammad: the kindest and most devoted at heart, the deepest in knowledge, the least engaged in ceremonials, a people chosen by God to carry out His Religion and accompany His Prophet. Knowledge is their right: hold on to their guidance for they were on the straight path. God, praised be He, complimented them in terms He never complimented with any nation before. The Most Sublime said:

«Thus have we made of you an Ummat justly balanced, that ye might be witnesses over the nations» (al-Baqarah: 143)

﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ (البقرة: ١٤٣)

That is a moderate nation and full of goodness.

And the Most High said:

«Ye are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God.» (al-Imran: 110)

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

(آل عمران: ١١٠)

«Muhammad is the Apostle of God: and those who are with him are strong against unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from God and (His) Good pleasures, on their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. God has promised those among them who believe and do righteous deeds forgiveness, and a great reward.» (al-Fath: 29)

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمِثْلَهُمْ فِي الْإِنْجِيلِ كَرَجَجٌ أَخْرَجَ سَطْعُهُمْ فَاذْرَوْهُ فَاسْتَقَلَّتْ عَلَيْهِمْ فَاستَوَوْا عَلَى سُوقِهِمْ يُعْجِبُ الزَّيْرَاعَ لِغَيْطِهِمْ مِنَ الْكُفَّارِ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (الفتح: ٢٩)

And the Most High said:

«O ye who believe! fear God and be with those who are true (in word and deed).» (al-Tawbah: 119)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (التوبة: ١١٩)

This refers to Muhammad and his Companions. It was correctly attributed to him that he said:

«You live up to the promise of seventy nations, and before God you are the best and the most high-minded and noble-hearted of them all.»

And the Most Sublime said:

«The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow

them in (all) good deeds, - well-pleased is God with them, as are they with Him: For them hath He prepared Gardens under which rivers flow, to dwell therein for ever: that is the supreme Felicity» (al-Tawbah: 100)

﴿وَالسَّاعُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾
(التوبة: ١٠٠)

And on the authority of Nafe', Malik said:

«During the pilgrimage season (*al-Hajj*) ibn Abbas and ibn Omar used to hold sittings for the people and I used to sit one day before this and one day before that. Ibn Abbas used to reply and deliver formal legal opinions (*Fatwa*) in everything he was asked, and ibn Omar used to reply more than giving *fatwa*.»

And Malik said:

«And I heard that on Judgement Day, Mu'az bin Jabal will stand by one stone throw in front of the scholars.»

Malik said:

«Ibn Omar stayed sixty years after the Prophet (*peace be upon him*) delivering *fatwa* to the people in the season of the pilgrimage and in other times. He was a great imam of religion.»

And Omar said to Jareer:

«May God have mercy on you, for you were a master in the days of *al-Jahiliyah*, and a jurisprudent (*Faqeeh*) in the days of Islam.»

And Muhammad bin al-Munkader said:

«Nobody came to Basrah better than Umran bin Husahyn.»

And Jaber bin Abdullah had a circle in the mosque of the Messenger of God (*peace be upon him*) in which he used to teach, and he is considered a reference of learning (*Ilm*).

Knowledge spread out in the wideness of the horizons by the efforts of the Companions of the Messenger of God (*peace be upon him*). It is they who conquered the lands through *Jihad*, and inspired the hearts through learning and though the Qur'an, and filled the world with goodness and cognizance, and the people of today live on the remnants of their heritage in learning.

In his epistle (*Al-Resalah*), after he mentioned the Companions with ennoblement and praise, al-Shafi'ee said:

«And they were above us in every field of (religious and Spiritual) learning, in every endeavour, piety, reason, and comprehension. And their opinions are more commendable and more deserving than ours. And those among them whom we accepted and with whom we were

able to catch up with (before they died), and those whom we were told about in our country; their conducts in life, without them knowing, have become a *sunna* attributable to their unanimous sayings as a group, or rendering them their due merits in recounting their good sayings and good deeds.»

And al-Shafi'ee said:

«And God praised the Companions in the Torah, in the Bible, and in the Qur'an. And on the tongue of their Prophet (*peace be upon him*) He granted them acknowledgement to their graciousness: an acknowledgement He never granted anyone after them.»

And abu Hanifah said:

«When it (a *hadith*) comes from the Prophet (*peace be upon him*) we take it with great pleasure, and when it comes on the authority of the Companions, we choose of their sayings and adhere to it.»

And ibn al-Qassim said:

«I heard Imam Malik say:

When the Companions of the Messenger of God (*peace be upon him*) entered al-Shaam (Syria), one man of the people of the Book looked at them and said:

(The Disciples of Jesus, the son of Mary, who were cut to pieces by see-saws and were crucified on the crosses were not stranger endeavourers than these men.)

The truthful and honest (the Prophet) who does not speak out of fancy, bore witness to them that they were the best of the people along the centuries, and their Lord, Most Sublime Most Glorified, bore witness to them that they were the best of the people of all times.

The scholars who studied under them and their disciples are the people who filled the earth with learning. All of the scholars of Islam are their disciples and the disciples of their disciples so on and so forth. And those forty Imams whose learning over-whelmed the earth, eastward and westward, are the disciples of their disciples, and the best they have is the best of what the Companions had, and the best of Jurisprudence is what is quoted from them, and the best of the Interpretation is what is quoted from them.

As for their discussions in the learning about God, His Names, Qualities, Deeds, Fate and Divine Decree (*Qadha' & Qadar*), it is in the highest ranks (of reasoning and Spiritual maturity) for he who studies them and knows what the prophets had said, would know that they were derived and translated from their sayings. Every beneficial learning in the nation is derived from their words and

taken from them. These are their disciples and the disciples of their disciples: their books and *fatwas* reached every corner of the earth. Here is (Imam) Malik!, his *fatwas* were collected in several volumes, so were abu Hanifah's. Here are the books of (Imam) al-SHafi'ee, they come close to a hundred volumes. Here is Imam Ahmad!, his *fatwas* and writings come close to one hundred volumes, and his *fatwas* alone are about twenty volumes. Most of his classified books, in fact all of them, are about the Messenger of God (*peace be upon him*), the Companions and the followers. And here is their succeeding scholar!: sheikh al-Islam ibn Taymiah. Some of his companions collected his *fatwas* in thirty volumes and I saw them in the Egyptian lands. These are the writings of the Imams of Islam that only God can keep count of, and all, from the first to the last, acknowledge that their scholarliness compared to their (Companions) is like the scholarliness of the companions compared to that of their prophet.

In the *Thaqafyyat*, Qutaybah bin Sa'eed tells us on the authority of Sa'eed bin AbdulRahman al-Ma'afiri and his father that Ka'b saw a rabbi weeping. He said to him:

«Why are you weeping?!»

«I remembered something,» the rabbi replied.

«I implore you by God! if I tell you what is making you weep would you believe me?»

«Yes.»

«I implore you by God!, do you find in the revealed Book of God (The Torah) that Moses looked into the Torah and said:

O Lord!, I find that the best nation brought up to the people to enjoin what is right and forbid what is wrong, believe in the first Book and in the last Book, and fight against the people of misguidance till they fight against the one-eyed swindler (the anti-Christ), make them my people, and He (the Lord) said: (they are the people of Ahmad, O Moses!)

«Yes» replied the rabbi.

«I implore you by God!, do you find in the revealed Book of God that Moses looked into the Torah and said

O Lord!, I find a nation who are the lauders (*Hammadoons*), the arbitrating shepherds of the sun, if they want something they say:

(We will do it by the Will of God)

Make them my people, and the Lord said to him:

(They are the people of Ahmad, O Moses!).»

«yes» said the rabbi.

«I implore you by God!, do you find in the revealed Book of God that Moses looked into the Torah and said:

O Lord! I find a people if one of them attain an honourable thing he praises the Greatness of God, and if a misfortune befalls him he thanks God. Sand is their cleansing (*Tayammum*) and the ground to them is a place for prostration. Wherever they are they cleanse themselves from impurities (Janabah). The cleansing in sand when they cannot find water is equal to their self-cleansing in water. Radiant and unique they are from the effect of ablution. Make them my people.

Ka'eb said that the Lord said:

(These are the people of Ahmad, O Moses)

«Yes» the rabbi said.

«I implore you by God!, do you find in the Book of God that Moses looked into the Torah and said:

O Lord!, I find a people spared by your Mercy and Compassion, are still weak, but you bequeathed them the Book and chose them for yourself, some of them do wrong against themselves, some of them are thrifty, and others get ahead in good deeds and righteousness. I do not find anyone of them who is not spared by your Mercy. Make them my people.

The Lord said:

(These are the people of Ahmad, O Moses),

«Yes» the rabbi said to Ka'b.

«I implore you by God!, do you find in the Book of God that Moses looked into the Torah and said:

O Lord!, I find a people their Books are in their hearts, they stand aligned in their prayer like the arrays of angels, their voices in their mosques are like the humming of bees, no one of them enters till he is guiltless and pure like a (pure) stone devoid of tree leaves. Make them my people. The Lord said:

(These are the people of Ahmad, O Moses!)»

«Yes» the rabbi said to Ka'b.

When Moses greatly admired the abundant goodness God bestowed upon Muhammad and his people, he said:

«I wish I were one of the companions of Muhammad.»

Thereupon, to please him, God revealed to him these verses:

«(God) said: O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take

then the (revelation) which I give thee and be of those who give thanks. * And we ordained laws for him in the Tablets in all matters, both commanding and explaining all things, (and said): take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked, - (How they lie desolate) ﴿al-araaf: 144- 145﴾

﴿قَالَ يُمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَةٍ فَخُذْ مَا آتَيْنَاكَ وَكُن مِنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾﴾ (الأعراف: ١٤٤ - ١٤٥)

﴿Of the people of Moses there is a section who guide and do justice in the light of truth﴾ (al-A'araaf: 159)

﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾﴾ (الأعراف: ١٥٩)

And Moses was fully pleased. Some of these sections are found in the current version of the Torah in the hand of the Jews, some are found in the prophesies of Isaiah, and some are found in the prophesies of others, and the Torah is more comprehensive than the current version of the Torah. God, praised be He, had written to Moses in the Tabloids (*Alwah*) a sermon for everything and details of everything. When he broke them, many of them were lifted up and many good things remained. The ignorance of most of the people of the Book fails in censuring this conveyance (of the Tabloids) for there are still in the inherited learnings information about the prophets only known to the very few of the people if not only to one single person. And this nation, in spite of its closeness in time to its prophet, there are in the inherited learning information about the prophet that are only known to the very few of his nation, and the rest of the people deny them and are unaware of them.

And Ka'b heard a man saying:

«I saw in a dream the similitude of people gathered for Judgement and the prophets were called on. Every prophet came with his people, and I saw every prophet had two sources of light and everyone of his followers has one walking between his hands. Muhammad (*peace be upon him*) was called on and to every hair in his head and to his face there was a set of light, and to everyone of his followers there were two sources of light walking with them.»

ka'b said:

«Who talked to you about that?»

«It is a vision I saw in my dream» he said.

«You did see that in your dream!?»

«By Him in whose hands my soul rests, it is the trait of Muhammad and his people, and the trait of the prophets and their people as if you have read it from the Book of God.»

Some of the ancient books mentioned that it was said to Jesus the son of Mary (Peace be upon both of them):

«O Spirit of God! is there a nation after this one?»

«Yes» he replied.

«What nation?»

«The nation of Ahmad»

«O Spirit of God! what is the nation of Ahmad?»

«Savants, sages, righteous and devout men, so rooted in jurisprudence as if they were prophets. They are contented with the little sustenance when it is given by God, and God is pleased with them with as little as they can do. He will enter them to paradise through the testimony of the Oneness of God.»

Ka'b said:

«The savants of this nation are like the prophets of the people of Israel.»

There is another traceable account on the same line, but I am not sure of its authority.

CHAPTER ELEVEN

May it do the people who angered God (the Jews) and the polytheists much of good in their learning and in their learned men.!!

Then we say:

«O you the people of the Trinity and the worshippers of the Cross,, and the people of damnation and indignation! what do you know about jurisprudence and *Ilm* (Knowledge)!? What do you know about anything a propos when you deny it to the Companions of Muhammad who, and their disciples, are like the prophets of the people of Israel!?. Could a person distinguish between the scholars and the ignorant men and know the scope of the scholars and the ignorant men, and know the high status of the scholars other than the one who is one of them and is counted among them!? As for the people whose scholars God likened to donkeys carrying Books. (The people whose scholars say about God that which no other people who glorify and revere Him would ever accept, or those who copy their religion from every liar and calumniator. They are like a naked man fighting a heavily armed man, and like a man the ceiling of whose house is made of glass and he is tossing stones on people living inside a castle. It is not too much of an act for a people who say about God and His Messenger what they said to accuse the most knowledgeable of men of being commoners. Let the people of indignation be pleased with the Mishnah and the Talmud and the lies they contain against God and His prophet to whom he spoke (Moses), and what their rabbis and the scholars of evil among them narrate to them at all times. Let them be pleased with the learning that indicated to them that God «regretted» the creation of human beings till He felt deeply distressed, and He wept over the Flood till His eyes became sore, and the angels comforted Him, and guided them to plea in their prayers saying:

"O our God! wake up from your slumber, you sleep too much!"

Let these learnings please them. They incite Him to compromise His pride in front of them and return to them their kingdom. Let the stray people be pleased with their sciences through which they deviated from all the teachings of the prophets, and diverged gross

from the teachings of the Messiah: a diversion that their scholars started to realize in every matter, as I shall explain later on, and their sciences through which they said about the Lord of the Worlds what they said, that would have had the heavens split and the earth cleave and the mountains crumble had not the Most Kind, the Most Patient, held them together. And their learnings which indicated to them the Trinity, the worshipping of the wood of the Cross and the pictures painted with streaks of gold and cinnabar, and directed them to the saying of their scholar Aphreem that the hand that mixed the clay cast of Adam is the same hand that was nailed on the Cross, and the same span of hand that created the heavens; and the saying of their scholar Ariqoodis⁽¹⁾:

He who says that Mary is not the mother of God is out of the salvation of God.

The sins of the nations cannot defame neither the Messengers nor their message.

The asker said:

«We see in your midst most of the abominations practised by supposedly knowledgeable and jurisprudent people: abominations like adultery, sodomy, betrayal, jealousy, avarice, treachery, display of haughtiness and strength, arrogance, conceitedness, shortage in piety and belief, shortage in mercy, chivalry and enthusiasm, excess in panic, doggish coveteousness and wordly affairs, indolence toward good things. Such a state belies what the tongue unties.»

The answer is from various aspects:

1-What do the Messengers have to do with the sins of their people and their followers?!. Does that in anyway slander the prophethood or change the context of their message?!. with the different kinds and sorts of misdeeds by large; was anybody spared and saved from sins other than the Messengers, peace be upon all of them!?. Is it conceivable to reject their message and disbelieve in them because of the misdeeds of some of their followers?! This would be like a sick man who is advised by his physician to follow a course of treatment to fully recover; but the sick man said:

«If you were a doctor why did so-and-so fall sick?»

Is it a stipulated condition on the Messengers to cure all of the sick people till no sick person is left uncured in the world!?. Did

(1) This, and in the *Mujannad*, Gregorius, the name of several popes, etc.

anybody show such a measure of obstinacy against the Messengers comparable to this?!

The misdeeds of the monotheist Muslims compared to the cardinal sins of the Jews and the Nazarenes are like a spit in the sea.

2-The second is that the misdeeds and the sins are common occurrences among all peoples. Among the different breeds of the children of Adam there is still the learned and the ignorant, the self-denying and the self-indulging, the commander and the commanded. This is not a special trait attributed to this nation for others to find excuses to vilify it along with its prophet.

3-The misdeeds and the sins do not contradict the belief in the Messengers, and as a matter of fact, Islam, faith, misdeeds and sins can all coexist in a Muslim servant of God in different ways and degrees. Sins do not contradict faith in the Messengers, even if these misdeeds vilify its completion and perfection in the soul of a person.

4-Sins are forgiven through sincere repentance. If the wrongdoings of a servant of God reached the clouds of the sky and the number of the sand particles and the pebbles, then he repents, God will forgive him. The Most High said:

﴿Say: O my servants who have transgressed against their souls! despair not of the Mercy of God: for God forgives all sins: for He is oft-Forgiving, Most Merciful.﴾ (al-Zumar: 53)

﴿قُلْ يٰعِبَادِيَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (الزمر: ٥٣)

This is what is awaiting the repentant. Repentance purges all that took place prior to it. The repentant from a wrongdoing is like a person who did not commit it. The declaration of the Oneness of God expiates for the wrong doings as the authentic and divine hadith states:

«O sons of Adam! If you come to Me with about the earth full of sins, and come to Me joining no partners to Me, I will meet you with about its fill of forgiveness.»

So the misdeeds of the Muslims are those of a monotheist: if his belief in the Oneness of God is strong enough, it will obliterate their traces in totality, or else, if they are to be chastised for their misdeeds, their belief in the Oneness of God will ensure the way out of Hell. As for the polytheists and the disbelievers, their joining of partners to God, and their disbelief will devalue their good deeds. They would have no deed good enough before God to qualify them for salvation.

He will not forgive any of their misdeeds. The Most High said:

«God forgives not that partners should be set up with Him; put He forgiveth anything else, to whom he pleaseth; to set up parteners with God is to devise a sin most heinous indeed. ﴿al-Nisa: 48﴾

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (النساء : ٤٨)

Describing the unbelievers and the polytheists, the Most High said:

«And We shall turn to whatever deeds they did (in this life) and we shall make such deeds as floating dust scattered about. ﴿al-Furqaan: 23﴾

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾ (الفرقان : ٢٣)

The Messenger of God (*peace be upon him*) said:

«God has ordained to refuse any deed from a polytheist».

The traces of misdeeds vanish through sincere repentance, pure belief in monotheism, charities that efface misdeeds, calamities that chastise them, and the intercession of monotheist intercessors. At the end of that, what is left due, will get the wrongdoer out of Hell through the belief in the Oneness of God, where joining partners to God, and disbelief in the Messenger of God will take away the good deeds and no single good deed is accepted alongside.

Some of the scandals of the Jews and their abominable deeds.

If this asker is one of the people who angered God, one of the brothers of monkeys, it should be said to him that he should be ashamed of himself to bring up such a question, for his forefathers and predecessors used to witness everyday signs no other nation witnessed before. God parted the sea for them and rescued them from their enemies, and where Moses feet not dried out yet from the sea water, they said to him:

«O Moses! fashion for us a god like unto the gods they have. He said: Surely ye are people without knowledge. ﴿al-A'araaf: 138﴾

﴿يَسْأَلُونَكَ أَجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ يَّجَاهِلُونَ﴾ (الأعراف : ١٣٨)

And when he went to the meeting point with his Lord they did not wait long: after his departure, they worshipped the molded calf. His brother Aaron was overcome by them and could not stop them. In spite of their witnessing to these signs and miracles, many a time they were on the verge of stoning Moses and his brother Aaron while

the revelation was being manifested in heir midst!. When he called them to *Jihad*, they said:

«Go thou and they Lord and fight ye two, while we sit here (and watch).» (al-Ma'idah: 24)

﴿فَآذِهِبَ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤)

They inflicted different kinds of harm on him. They even said:

«He is "ader-ay"»

that is he has a swollen testicle, and that is why he bathes himself alone. Once he went to have a bath. He put his clothes on a rock, the rock rolled down with his clothes. He ran after it naked, and they looked at him and saw that he is one of the finest of God's creation in his naked body. Again, when his brother Aaron died, they said:

«Moses killed him and hid his body».

Then the angels lifted his coffin between the sky and the earth for them to see, and after examining his body they made sure he is dead. And they preferred to return to Egypt, to slavery, to fill their bellies eating meat, onion, garlic, cucumber, and lentils. This is the way with them!. What God recounted about them is that they chose this against Manna and quails, and that they indulged themselves in fornication while Moses was in their midst, and their enemy was facing them; but they weakened in front of him and could not gain against him, and these are known facts about them. It is also known that after the era of Joshua bin Noon they worshipped idols, and one should not forget their resort to trickery to hunt whales on the Sabbath till they were transmuted to contemptible moneys, and their killing of the prophets out of sheer aggression to the point that they massacred seventy prophets in one day. They committed their slaughter at the beginning of the day and set up the market at the end of the day as if the human beings they slaughtered were sheep. This incident is a well known fact. And their killing of Yahya bin Zakariah: they severed his body to pieces using a see-saw. And their adamant and relentless insistence in committing cardinal sins, and their conspiracy in altering many of the laws of the Torah, and their accusation to Lot to having committed incest with both of his daughters who bore children to him, and their accusation to Joseph that he dropped down his clothes and sat naked in front of the wife of al-Azeez (Ozair) like a woman would sit split in front of a midwife, and the hand palm of Jacob came out while he was biting his fingers. Then he ran away. Thus was their accusation to Joseph where if the most dissolute and the most profligate of men would

have seen him as such he (Joseph) would have been stricken with shame before he would have committed such an alleged sin. And their allegiance to the rebel against the son of Solomon bin David when he put in front of them two golden ram statues: they embarked on worshipping them, and the believers- who were fighting to the side of the son of Solomon- took their places, and in one battle many thousands of their men were killed. Do not the worshippers of rams and cows feel ashamed of themselves to defame the monotheists for their misdeeds!? Do not the progeny of the prophets slayers feel ashamed of themselves to shame the fighters of God's enemies!?

The progeny of those whose swords dribble with the blood of the prophets, cannot be compared to those whose swords dribble with the blood of the unbelievers and the polytheists?. Does not he feel ashamed of himself he who says in his prayer:

«Watch out, O how much you sleep O Lord!. Wake up from Your slumber».

trying to poke Him to wake up?!. How could this be compared to the saying of him who says in his prayer:

«In the name of God, Most Gracious, Most Merciful. Praise be to God, The Cherisher and Sustainer of the Worlds; Most Gracious, Most Merciful; Master of the Day of Judgement. Thee do we worship, and thine aid we seek. Show us the straight way, The way of those on whom Thou hast bestowed thy Grace, Those whose (portion) Is not wrath, and who go not astray.» (al-Fatihah: 1- 2- 3- 4- 5- 6- 7-)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ ③ الرَّحِيمِ ④ مَلِكِ يَوْمِ الدِّينِ ⑤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧ (سورة الفاتحة)

As such, if the misdeeds of the Muslims outnumber the pebbles, the sand, and the souls, they would not reach the level of atrocity of killing one single prophet, and would not reach the level of the saying of the monkeys' brothers:

«Truly, God is indigent and we are rich!» (al-Imran: 181)

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾ (آل عمران: ١٨١)

And their saying:

«Uzair a son of God,» (al-Tawbah: 30)

﴿عُزَيْرُ ابْنُ اللَّهِ﴾ (التوبة: ٣٠)

And their saying:

﴿We are sons of God,﴾ (al-Maidah: 18)

﴿قُلْنَا ابْنُوا لِلَّهِ﴾ (المائدة: ١٨)

And their saying:

«The Lord wept over the Flood till His eyes became sore and the angels came to comfort Him.»

and their saying:

«He bit His fingers» over that.

and their saying:

«He regretted the creation of mankind and it fell too harsh on Him when He saw their sins and wrong doings.»

And even what is more detestful than that is the attribution of all of this to the Torah that He sent down upon His prophet to whom the spoke! No matter to what extent the misdeeds of the Muslims reach, compared to the obscenities they uttered against God, they are like an insignificant spit in the sea. Do not forget the story of their predecessors with Saul the rebel against David. The majority of them ganged up with him and encouraged him to wage war against David. Then when they returned to obey David, and their delegations and troops came asking for forgiveness and competing in their offerings of apologies, one of them thrust forward from among the crowd and shouted to the full extent of his voice pitch:

«We have no luck neither with David nor with Saul. Let everyone among you O people of Israel go back to his tent.»

As soon as he said that the troops of the people of Israel returned to their tents. When this shouter was killed, all the troops returned to the service of David. They behaved like a savage mob gathered by the beat of a drum and dispersed by the waving of a stick!

The division of the Jews and their Fabrication of a book in the art of Slaughtering animals for food.

And this nation which angered God, though scattered into many splinter groups, is divided into two main groups: the sacrifice offerers, and the rabbis. They had jurisprudent predecessors who classified for them two books: one of them is called the Mishnah and it is about eight hundred pages, and the second, called the Talmud, is about half the portage of a mule in weight, its authors were not of the same era; they wrote it through a span of time of many generations, and the latter generations kept adding to what the former authors wrote. The latter additions contain material contradictory to the

former. Then they realized that if they do not close the permission to further addition, it would end up in a preposterous defectiveness. They cut off the permission to any further addition and restricted it on their jurisprudents and made it unlawful to add anything else. The book contents stopped at this point.

In these two books, their jurisprudent scholars made it unlawful for them to eat with anybody of a religion different from theirs. They put a restriction on them to eat the meat of an animal slaughtered by a people of a different religion because they knew that their religion may die out being under humiliation, slavery, and the subjugation of other nations. To preserve their identity, their jurists had no choice other than to ward them off from mixing with people of other religions. They made it unlawful for them to marry outside their religion and to eat from the slaughtered animals of non-coreligionists. They could have not done that without the fabrication of novelties of their own through which they can lie to God. The Torah made it unlawful to them to marry outside their religion lest they follow the lead of outsiders in worshipping idols and disbelieving in God. And they made it unlawful for them to eat from the slaughtered animals of people who slaughter the animals as an offering to the idols, and because the name of other than God is invoked in the process. Where the name of God is mentioned before the slaughtering of the animal for food, and where it is done in thanks to God; the Torah does not state anything at all stipulating its unlawfulness. On the contrary, it makes it lawful to eat from the hands of other nations. And Moses especially forbade them from marrying idol-worshippers and from eating what they slaughtered in the name of idols. They said: «The Torah forbids us from eating *Tarifa*.»

And it was to them that «*Tarifa*» is the prey left-over of the lions, wolves, and other carnivores. The Torah states:

«Do not consume the meat of a prey in the desert. Throw it away for the dogs to eat.»

When their jurists realized that the Torah does not forbid them from eating other nations food, except that of idol worshippers, and it declares that eating other peoples' food and mixing with them was forbidden out of fear that intermixing may lead to inter-marriage followed by conversion to other religions, and hence to paganism. When they realized that all of that is clearly stated in the Torah, they

art of slaughtering. They put in it nitty-gritty stipulations and restrictions enough to preoccupy their (The Jewish populace) mind away from the humiliation, the belittlement, and the shame they were living in. They (the jurists) commanded them to inflate the lung (of the slaughtered animal) with air and see if air comes out from a hole in it. If it does, then it is ordained as unlawful. If some parts of the lung are stuck together they would not eat it. They bid the person who checked the slaughtered animal to put his hand inside its belly and feel with his fingers if the heart sticks to the back or to the sides. If it does, even by a small vein as tiny as a hair, they forbade eating it and called it «*Tarifa*:» which means in their tongue "unclean", and hence unlawful. This naming is a transgression from their side because in their language it means: the prey killed by a carnivore. In the Torah language there is no other meaning to it. That is why, as stated in the Torah, when Joseph's brothers brought his shirt stained with blood in the course of their talk, Jacob said:

«*Taroof, taroof Yusuf*»

that is: a bad beast devoured Joseph. The Torah states:

«Do not eat the prey meat of the desert»

That is what the Torah ordained as unlawful. This verse was set down to them when they were lost in dispersion, and the craving to eat meat became unbearable, and they were forbidden from eating the prey and the corpses of animals. Then they got lost in the differences, in myths and hallucinations relating to the lungs, and said that any of the slaughtered animals which is free from the defects is «*Dukhia*» that is clean, and that the rest is «*Tarifa*» that is unclean and unlawful. Then they said that His saying in the Torah:

«Do not eat the prey meat of the desert, throw it to the dogs to eat.»

means that if you slaughter an animal for food and it does not fulfil these conditions, do not eat it but sell it to people of other religions. And His saying:

«throw it to the dogs to eat». means those of a different religion who are considered as dogs, sell it to them to eat. So ponder (O reader) on this alteration and this lie against God, the Torah, and Moses. For this reason God revealed their transgression fabricating the unlawfulness of this. In the sura revealed in Madinah addressing the people of the Book, He said:

«So eat of the sustenance which God has provided for you. law

serve. * He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than God Has been invoked. But if one is forced by necessity, nor transgressing due limits,- then God is Oft-Forgiving, Most Merciful. ﴿al-Nahl: 114-115-)

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا لِعِمَّتِ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِرِ وَمَا أَهْلَ لِيغْيِرَ اللَّهُ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾ ﴿النحل: ١١٤، ١١٥﴾

﴿say: I find not in the message received by me by inspiration any

(meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination- or, what is impious, (meat) on which a name has been invoked, other than God's But (even so), if a person is forced by necessity without wilful disobedience, nor transgressing due limits,- thy Lord is oft-Forgiving, Most Merciful. * For those who followed the Jewish Law, we forbade every (animal) with undivided hoof, and we forbade them the fat of the ox and sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience; for We are True (in our ordinances). ﴿al-Anaam: 145- 146-)

﴿قُلْ لَا أَمْرٌ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَيْزِرٍ فَإِنَّهُمْ رَجَسٌ أَوْ فَسًّا أَهْلَ لِيغْيِرَ اللَّهُ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَائِصُ أَوْ مَا اخْتَلَطَ بِمِزْجٍ ذَلِكَ جَزَاءُ عَنْهُمْ يُبَيِّنُ لَنَا لَصَدِيقُونَ ﴿١٤٦﴾﴾ (الأنعام: ١٤٥، ١٤٦)

This is an ordained unlawfulness in excess to the four precedent ones. And in the *sura* of al-Nahl which was sent down after the preceding *sura*, He said:

﴿To the Jews we prohibited such things as we have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves. ﴿al-Nahl: 118)

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا فَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾﴾ (النحل: ١١٨)

That is what is ordained as unlawful to them in both texts: the Torah and the Qur'an

The «sacrifice offerers» the people of Ayan and Benjamin, looked into these atrocious alterations, these monstrous calumnies, and cold falsehood against God, the Torah, and Moses, and realized that the people of the Talmud and Mishnah are spreading falsehoods against God, the Torah, and Moses, and that they were people of silliness and imprudence, and that their followers and religious men allege that when their jurists have different opinions in these matters and in others, God reveals to them through a voice they hear saying:

«In this matter the right is on the side of such-or-such a jurist»

and they call this voice «*Beth Qawl*». When the sacrifice offerers looked into this untenable lying, they said:

«Those people went astray and it is unlawful to accept any telling or *fatwa* from a trespasser.»

And they opposed them in most of what they introduced as genuine and which did not occur in the text of the Torah. These trivialities their jurists composed-and whom they call «*Hakhams*» (rabbis) in the art of slaughtering, and which they attributed to God were all refused by the «sacrifice offerers» and were all abolished. However, the «sacrifice offerers» ended up making none of the animals they slaughter for food as unlawful, and among them there are jurists who wrote extensively a propos; but they too exaggerated in lying against God. They were believers in abstract phenomenae, where the formers were believers in induction and other means of thinking.

The second sect, called the «*Rabbaneyoun*» (Who follows the rabbis), counts more in number and includes the *Hakhams* (rabbis) who were in the habit of lying against God: they alleged that God used to talk to them in every matter through the voice that they call «*Bethqawl*». The followers of this sect are the most hostile of the Jews to other people. The *Hakhams* (rabbis) deluded them into believing that none of the slaughtered animals is lawful if it does not fulfil the conditions they stipulated. The rest of the nations do not know these stipulated conditions which are only this sect characteristic speciality. They think that God had honoured them with these impositions out of an outstanding prestige, and this ended up in them looking down on other people like one would look down on a four-legged creature, and in looking at other peoples' slaughtered animals as corpses. As for the «sacrifice offerers» most of them converted to Islam, and their adherence to outward signs without altering them

helped them in being more prepared to embrace Islam. And this is for two reasons:

1-Their lack of trust and their suspicion in the jurists who spread and teach falsehoods against God.

2-Their adherence to the outward signs without altering them and changing their meanings.

As for the rabbis followers, their jurists and *Hakhams* (rabbis) enclosed them in such a narrow scope as small as the eye of a needle by what they imposed upon them of restrictions, fetters and shackles on top of the fetters and shackles that God ordained to restrict them with out of punishment for their transgressions. The jurists had several motives behind these restrictions:

1-Their intention to antagonize the beliefs of other nations by overdoing their claims as a deterrent for their people not to mix with them lest, otherwise, they may run into the risk of agreeing with them and consequently leading them to walk out from the Sabbath and Judaism all together.

2-Being dispersed on earth (Diaspora) eastward, westward, southward, and northward, as the Most Sublime said:

«We broke them up into sections on this earth, there are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: in order that they might turn (to us).» (al-Aaraaf: 168)

﴿وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمًا مِنْهُمْ أَصْلَحُونَ وَمِنْهُمْ دُونِ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾ (الأعراف: ١٦٨)

The despicable tricks of the Hakhams (Rabbis)

There is no group of them settled in a town, but a man of their religion comes to them from a far land showing them toughness in his religion and exaggeration in circumspection. If he happens to be one of the religious jurists, he would embark on denying them things, and deluding them, taking advantage of their shallow religiousness and little knowledge. And the more he exaggerates in his restrictions, the more credits they give him as a scholar. In their perception, the more restrictive the jurist the greater he is. One notices that the first thing he does when he visits them is abstaining from eating from their food and slaughtered animals. He would watch closely the knife of the butcher and deny him some of his matters and say:

«I would not eat from anything other than of what
I slaughter with my own hand.»

One notices their confusion and pain in his dictate, and they say:
«This is a foreign savant who has come to visit us.»

He would never stop denying them what is lawful and tightening on them the restrictions and the shackles, and he keeps opening to them the doors of the forbidden and the artful. The more he stipulates restrictions on them, the more enthused they become, and they say:

«This is the godly savant and the eminent *Hakham* (Rabbis)»

If their chieftain finds that he appealed to his tribesmen and his speech was accepted, he weighs himself up to him. If he finds that he was despised and refuted, he refutes him as well, for the people, in general, are inclined to side with the stranger whereas they attribute to their companion ignorance and a shortage in religious feeling. They would not believe him because the stranger had appealed to them through his dictates and restrictions, and, to their understanding, the more restrictive the man is, the greater a jurist he is. The chieftain ignores what he really sees in him, and starts praising and thanking him. He says:

«May God multiply his recompense many times for he has strengthened the law of the religion in the heart of the people. May He raise structures on the foundation of his teachings and consolidate the fence of jurisdiction»

His speech reaches the comer and he says:

«There is no one in your midst more erudite in jurisprudence and knowledge in the Torah.»

When he meets him he says:

«God made you an adornment to our people, and through you He brought back life to our sect!!!»

If this visitor to them was one of the rabbis, they would see the strangest of the strange in the law he applies and in the novel rules he teaches, and nobody objects to him; but to the contrary, you see them all surrendering to him where he is taking their milk and procuring their dirhams. If he (the chieftain) receives news that a Jew contested against him (the visiting rabbi), he would wait for the contest till he happens to see him sitting on the side of the road on a Sabbath day, or till he tells him that he bought milk or wine from a Muslim, or that he broke some of the rules of the Mishnah and the Talmud. Then he makes these things unlawful to Jews. He would put his honour in their hands that he is telling the truth, that these things are a breakaway from Judaism. When the situation becomes unbearable to

the chieftain, he would find no choice other than to reconcile between the contester and the visiting rabbi. He would say to the Jews:

«So-and-so has regained his senses, returned to the truth, and refrained from disobeying him. He is now a Jew.»

Then the crowd would start honouring him again and praising him.

A part of their law is the obligatory marriage of the widow to her ex-husband's brother (Levirate) .

And I mention to you one of the matters in their altered or transcribed law known as the matter of the «*Beama & Jaloos*». It states that as mentioned in the Torah if two brothers live in the same place and one of them died without having a son, the wife of the deceased cannot marry outside the family; she can only get married to her in-laws, and the first born boy will be attributed to his current brother. If he refuses to marry her, she can raise a complaint to the chieftain of his tribe against him saying:

«My in-law refused to preserve the continuation of a name to his late brother among the people of Israel, and he refused to marry me.»

The chieftain council would summon him and delegate him to stand up before its members and utter his refusal that he does not want to marry her. The woman would reach his shoe, take it off his foot, hold it in her hand, and spit at his face saying to him:

«That is what should be done to the man who does not build the house of his brother.»

Thereafter, he will be called: «the renounced shoe» and his children will be called as such. This is meant to encourage him to seek shelter by marrying her because if he knows that this marriage is dictated on him and on the woman, perchance he feels ashamed and humiliated to go through the process of having his shoe taken off, his face spat at, and having to bear the reprehensible title continuously a shame on him and on his children, and would find no way out from marrying her. If he cannot stand her and he dislikes her and find it easier to bear the reprehensible title than to inflict upon himself the plight of marrying her, he would not be coerced to marry her. This is mentioned in their Torah. Corollary to this rule a subsidiary version emerged, and that is he would not be coerced if he wants to marry her out of love where she abhors him. To this version they innovated a rule most inequitable and most scandalous: if she brings her complaint to the ruler, her in-law will be summoned to come with her

after she would have been instructed to say to the ruler:

«My in-law does not want the name of his late brother to be mentioned amidst the people of Israel, and he refuses to marry me.»

where he is actually her lover. They compel her to lie against him and that she wants to marry him but he refuses. If she says that the ruler will compel him to stand up and say:

«I do not want to marry her.»

where marrying her is his ultimate wish and ardent desire. They compel him to lie against her. His shoe is then taken off without manhandling or beating him, but he is still spat at on the face; rebuked as: this is the recompense for him who does not build a house for his brother. It was not enough for them to have lied to him but they also brought shame on him, compelled him to lie, spit on his face, and indicted him with the wrongdoings of others. As it is

«A crime brought about by shameless men, and other than the perpetrator reaped the punishment.»

Does not he feel ashamed of himself to defame the Muslim whose rules and religion are as such?!

What the brothers of monkeys met of humiliation and belittle from the different nations and states and which led to the obliteration of the landmarks of their religion and their tricks.

It is not inconceivable that the people who angered God set their minds on cunningness and agree on a variety of blasphemous profanities. When a nation loses its statehood through defeat and capture of their land by a conqueror, the facts of its former history leave no clear traces, and the important features of its religious heritage are wiped out, and, consequently, tracing the beliefs of predecessors followed becomes a daunting and an inaccessible task. This is because the loss of a statehood of a nation is but the result of successive raids, destruction of the land and burning it, an emigration of its people. These plights keep pouring on continually till the features of its religion fade away untraceably, the roots of the law dwindle, and the tenets of its religion disappear. The older the nation is, and the more defeats and humiliation it undergoes at the hands of different invaders, the more is the extent of obliteration of its religion. The people who angered God had deserved a taste of more than any other nation. It is the most ancient of most nations that was conquered by all sorts of invaders from the Kindian, the Chaldeans, the Babylonians, the Persians, the Greeks, and

Nazarenes. None of these nations wished anything less than eradicating them, burning their books, and destroying their lands till no city, no army, and no fortress was left to them except in Hijaz and khaybar where they kept on living with an unblemished honour. When Islam emerged and God declared His Holy Presence from the mountain of Faraan, they were living under the rule of the Persians and the Nazarenes. The little band living in Hijaz and Khaybar was not spared: on the hands of the Muslims, God gave them the taste of being killed, taken prisoners, and having the land destroyed as a punishment for their wrongdoings as He punished their companions (elsewhere) for the same reasons. They were living together (The Tribes: *al-Asbhaat*) and did not suffer evacuation. Then God ordained disperssion on them and tore them apart in every way through Islam, although they were never treated better and felt more secure with any nation other than that of the Muslims. What befell them at the hands of the Nazarenes, the Persians, and the pagans is incomparable to the little inconvenience they felt under the Muslims. Such is what befell them through their rebellious kings who killed the prophets, exaggerated in their demands, worshipped idols, brought in from the land a gate - keeper to the idols to glorify them and glorify the rituals of their worship, built them altars and temples, and indulged in worshipping them leaving behind the ordinances of the Torah and the Law of Moses for many long continuous ages. If the matter with them and their kings was as such; how would one think the matter would be with their enemies, their avowed enemies like the Nazarenes who accuse them to have killed the Messiah, to have crucified him, slapped him, spat on his face, and put a wreath of thorns on his head!?. How could be their enmity to the Persians, to the Chaledaens, and to others!?.

Their prayer is an imprecation to God against the nations, and telling lies about God, Most Sublime, Most Holy.

Many a times the Persian kings prohibited them from circumcision. Many a times they also prohibited them from praying because they knew that most of their prayer is an invocation to God to make the lands of other nations lie fallow, and to destroy their lands except the land of Canaan. When they (the Persian kings) found their prayer as such they prevented them from praying. When the Jews realized that the Persians were serious in preventing them from praying, they invented supplications they mixed their prayer

with and called them: «*Khazana*». They coined many tunes to them and started to get together to chant and intonate them. The difference between «*khazana*» and «prayer» is that the latter is read without a tune, and the praying person prays solitary, where the former is intonated in a group. When the Persians attempted to deny them the «*Khazana*» they said to them that they were only singing and deploring themselves. Then the Persians left them alone intonating. Then the nation of Islam emerged and they lived under the auspices of the Muslims utterly safe and secure. They enjoyed the freedom of praying in their synagogues, and the «*Khazana*» became a tradition among them practised during fetes, holy seasons, and festivities. They got accustomed to practising it on the expenses of prayer proper.

Surprisingly enough, in spite of the loss of their state, the break up of their unity and their knowledge of the wrath that befell them through the long continuous anger, their transmutation to monkeys due to their killing of the prophets, their aggression on the Sabbath, their walking out from the law of Moses and the Torah, and their hampering to these laws, everyday they say in their prayer «love of the time»:

«Love us O our Lord! O our Father! you are our rescuing Father.»

They also liken themselves to bunches of grape and the rest of the nations to the thorn fence surrounding the vineyard to protect it. And they believe that God will raise for them a prophet from the progeny of David; a prophet when he moves his lips invoking, all the nations will fall down dead and no one will stay on the surface of the earth other than the Jews. According to their allegation, he is going to be the promised Messiah. In their prayer they urge God to wake up from his recumbency - as they allege He is- and they encourage and enthuse Him, Most Sublime is God. He is above their falsehood and their straying from the Right Path. The error this nation which angered God is drowned in, their lies and prevarication against God, His religion, and His prophets exceed anything else.

As for their practices of usury, ill-gotten deals, bribery, their high-handedness aside from all the people of the world in malice, wiliness, false accusation, extreme avidity to worldliness, cruelty, ignominy, lowness, disgrace, use of deception in getting around things with vile ulterior motives, accusing innocent people with wrongdoings, and defaming the prophets, these are the easiest thing

for them to do. What they mentioned and what they concealed in marring the Muslims with is but a projection of what is in some of them and not all of them. Their prophet, his Book, his religion, and his law are free of them. As for their disobedience and wrongdoings before the prophets, this matter is in the hands of God. To Him is their return and their judgement.

The fundamentals of the Nazarene religion are built on the vilification of God and joining partners to Him. The fable of redemption.

Before the strayed people, the worshippers of the Cross and the images painted on the walls and the ceilings, concoct something to defame the Muslims with, should not they first feel ashamed!.

These are the roots of those whose religion is entrenched in the belief that the Lord of the heavens and the earth (Blessed be He, Most Exalted in Might) descended from the Authority of His Greatness and Throne and entered the vagina of a woman who eats, drinks, urinates, evacuates her bowels, and menstruates?. Then He got attached to the inside of her abdomen (uterus) and dwelled there for nine months wobbling between excrement, urine, and menstrual blood?. Then he was born to be swaddled, put in the cradle, and each time He cried his mother breast-fed Him?. Then he went to the Maktab (School) along side with other boys. Then He ended up being slapped on the cheeks by the Jews, in ridiculing Him and violating His Sanctity. Then they dragged Him to an instrument (the Cross) assigned to inflict excruciating pain and torture on its rider. Then they put Him on it, tied Him with ropes and nailed His hands and feet to it while He was crying and weeping and calling out for help from the heat of the iron and the pain of the crucifixion, and yet He is the one who created the heavens and the earth, gave us our daily bread, and appointed death times! But His wisdom and Mercy ordained that He lets His enemies get hold of Him and inflict on Him what they did so that they would deserve the punishment and the dwelling in Hellfire, and that He would redeem his prophets, His Messengers, and His devotees by sacrificing Himself to bring them out of Satan's prison!??.

To them, the souls of Adam, Abraham, Noah, and the rest of the prophets were in Satan's prison in Hell till he rescued them by letting His enemies crucify Him!!

The saying of the donkey's look-alikes about The Virgin Mary

As for their saying about Mary that she is the mother of the

Messiah the son of God for true, that she verily gave birth to him (as a son of God), that there is no mother for the son of God other than she, no father to her child other than God, no son to God other than he, and that God chose her for Himself to give birth to His first and only born son. He chose her from among all the women, and if she were like the other women she would have not given birth in a way other than by being inseminated by a man; but she, unlike all women, bore the son of God, gave birth to His one and only son who has no father other than He, and that she is sitting on the left side of the Throne beside God praised be He, Most Sublime-, the Father of her son, and her son is sitting to His right side. The Nazarene plea to her asking her plentitude, physical health, long life, forgiveness for wrongdoings, and to be on their side before her son and his Father (most of them believe that He is undeniably her husband) a fence, a support, a provision, an intercessor, and a cornerstone. In their prayers they say:

«O mother of God! intercede for us.»

They glorify her and put her in a rank higher than the rank of the angels and above all the prophets and the messengers. They ask her for well-being, sustenance and forgiveness in the same devotion the Lord is asked. In their supplication to her, the Jacobites even go to the extent of saying:

«O Mary the mother of God!, be to us a fence, a support, a provision, and a cornerstone.»

And the Nestorians say:

«O mother of the Messiah!, be to us as such.»

They say to the Jacobites:

«Do not say: O mother of God, but say: O mother of the Messiah.»

The Jacobites reply:

«In your belief, as in ours, the Messiah is indeed a god, then what is the difference you see between us in this matter?. But you wanted to reconcile with the Muslims and come close to them in *Tawheed* (monotheism).»

This is what they believe in those shameless and disgraceful people of this nation: that God Most High chose Mary for Himself to give birth to His son, and He inseminated her like a man cohabiting a woman. After he mentioned this about them, al-Nazzam said:

«They talk openly about this only in front of those whom they trust.»

In «*al-Ma'oona*» ibn al-Ikhasheed mentioned similar things about them. He said that among themselves they say:

«Do not you see that he who is not a father means that he is impotent, and impotence is a serious deficiency.»

This is the saying of all of them, and by this they refer to cohabitation. He who mixes with these people, gains their trust, and delves into their depth, knows that from them.

This is how their unbelief is: joining partners to the Lord of the worlds. For this reason one of the Guided Caliphs said about them:

«Show them little importance but do not do them any wrong.» They have blasphemed against God in a way unprecedented by any mortal.»

In the authentic *hadith*, the Prophet (*peace be upon him*) recounts that His Lord said:

«The son of Adam reviled Me; he is not to do that. The son of Adam distrusted Me, he is not to do that. He reviled me by saying that God begot a son and I am the One and Only, the Eternal, the Absolute, who begets not nor is He begotten, and there is none like unto Me. He distrusted Me by saying that God shall not resurrect me as He created me, and the beginning of the Creation is not easier to Me than the Resurrection.»

If the monotheists came up with every sin, did every shameful deed, and committed every offence, they would not measure up to a weight of a tiny particle compared to this humongously abominable blasphemy against the Lord of the Worlds, and to the curses thrown at Him, and to the untold sayings against Him. What do those people think the Lord of the Worlds will do with them when they return to Him:

﴿On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: to those whose faces will black, (will be said): Did ye reject Faith after accepting it? taste then the penalty for rejecting faith.﴾ (al-Imran: 106)

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ أُسْوِدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ (آل عمران: ١٠٦)

And when the Messiah in front of all the humanity is asked while everybody is listening:

❖ Didst thou say unto men, worship me and my mother as two gods in derogation of God? ❖ (al-Ma'idah: 116)

﴿أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾ (المائدة: ١١٦)

The Messiah will reveal their lie and absolve himself from them. He will reply:

◀He will say: Glory to Thee! never could I say what I had no right (To say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. ▶ (al-Ma'idah: 116)

﴿قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُمْ فَقَدْ عَلِمْتُمْ تَعْلَمُونَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾ (المائدة: ١١٦)

The Nazarenes are not followers of the Messiah in all the branches of their religion: in cleanliness, prayer, fasting, eating pork and hanging crosses.

This is the origin of their religion and the foundation it was raised upon. As for its branches and laws, all differ from the teaching of the Messiah, and moreover, they bear witness to these divergences and acknowledge them; but they refer the matter to the patriarchs and bishops. The Messiah (*peace be upon him*) practised cleanliness, bathing after major impurity, and he ordained bathing after menstruation. However, the different Nazarenes sects do not consider this a religious duty and that there is nothing impure in getting off the abdomen of a woman, urinating, emptying the bowel without having a bath, or cleaning the anus while urine and excrement would be dripping on the legs and thighs, and then to go and pray, and the prayer is considered acceptable and complete. Even of one of them empties the bowel and urinates, and he may as well break wind and fart while praying, they say that the prayer with major impurity, with urine and excrement, is better than the prayer with cleanliness, because as such, it would be different from the prayer of the Muslims and the Jews, and would stand out from the prayers of the Muslims and the Jews, and would stand out from the prayers of both nations. A Nazarene opens the prayer by drawing the sign of Cross with his fingers between his eyes. The Lord of the worlds is free from such a prayer, so is the Messiah and the rest of the prophets. Such a prayer is more of a ridicule than a prayer. Far be it from this that the prayer of the Messiah is as such, or the prayer of any of his Disciples. In his prayer the Messiah used to read what the prophets and the people of Israel used to read in their prayers: quotations from the (unaltered) Torah and the psalms. In contrast, the different sects of the Nazarenes read in their prayers words coined

for them by their priests and prayer leaders, and the prayers are more of a set of lamentations and songs. They say for example -:

«This is the Mass of so-and-so, and this is the Mass of so-and-so», attributing it to the people who wrote it. They pray eastward where the Messiah never prayed eastward. Till the day God caused him to die, the Messiah never prayed toward any direction other than Jerusalem, which is the prayer niche of David and the former prophets, and the prayer niche of the people of Israel. The Messiah was circumcized and he ordained circumcision, so did Moses, Aaron, and the former prophets. The Messiah prohibited the eating of pork and cursed its consumers and emphacized its unlawfulness, and the Nazarenes affirm that. He met God without having consumed the weight of a single strand of hair, (of pork) and the Nazarenes endear themselves to him by eating it. The Messiah never ordained them to fast the kind of fasting they follow. During his entire life, he never fasted not a single time in the way they do, nor any of his Disciples ever did. He never fasted the fasting of the virgins, never broke his fasting by eating what they eat, never prohibited the kind of food they prohibit, never broke the observance of the Sabbath not even a single time till he met God, and never took Sunday as a holiday. The Nazarenes affirm that he used incantations on Mary Magedeline and drove out of her seven demons, and that the demons said:

«Where do we dwell now?»

«Dwell inside this unclean animal» he replied meaning the pig.

This is the story of the Nazarenes about him and they allege that the pig is the cleanest and most beautiful of all animals! The Messiah followed in the matters of slaughtered animals for food, marriages, divorces, inheritance, and divine ordinances (*Hoodoods*) the same path of the former prophets.

***The monk and the priest forgive their sins and beatify
their women for them!!***

Among the Nazarenes the divine ordinance against the adulterers, pederasts, and alcohol drinkers is never carried into effect in this world, and there is no foreseen chatishment in the Hereafter, because the priest and the monk can forgive their sins. Each time one of them sins he offers the priest a gift or gives him money, or other things to solicit forgiveness for him!. If the wife of someone commits adultery, the husband sets her stay overnight at the priests house to

sanctify her. When she takes off and goes to her husband, if she tells him that the priest had sanctified her, he accepts this from her and wishes blessedness to the priest.

The Messiah did not commission the bishops and the patriarchs to legislate. The contradiction of the Nazarenes and the Jews

They do affirm that the Messiah said:

«I came to you to follow the laws of the Torah and the commandments the prophets followed before me. I did not come to contradict but to complete. Before God, it is easier for the sun to topple over the earth than for me to refute anything in the law of Moses. He who refutes anything of his law is called a violator in the kingdom of the Heavens.»

He and his companions led their lives accordingly till the day he departed from earth. He said to his companions:

«Follow my lead in what you saw me doing, accept from the people what I accepted from you, enjoin on the people what I enjoined on you, be with them as I was with you, be for them as I was for you.»

The Messiah's companions adhered to his teaching for a little more than three hundred years after his departure. Then some fellows embarked on change, alteration, endearing themselves to the masses by being like the masses like, antagonizing and contradicting the Jews, gradually deviating from the religion of the Messiah, and ultimately becoming stripped off from it in totality.

In a tit-for-tat dissension, when the Nazarenes saw what the Jews said about the Messiah: that he is a mad man, a possessed magician and the son of an adulteress; they retaliated by saying that he was a complete god and the son of God. They saw the Jews practicing circumcision, they abandoned it. They saw the Jews exaggerating cleanliness, they abandoned it all together. They saw them avoiding eating with a woman in menstrual period and avoid having sex with her, they did the opposite. They saw them prohibiting the consumption of pork, they made it lawful and made it a symbol of their religion. They saw them prohibiting the consumption of meat from slaughtered animals, they made them all lawful from the elephant to the mosquito, and they said:

«Eat what you wish and abstain from what you wish: nothing stands in your way.»

They saw them praying to the direction of Jerusalem, and

took the direction of the east in their prayers. They saw them interdicting God to abrogate a law He decreed, they permitted their bishops and patriarchs to abrogate whatever they wish. They saw them observing the Sabbath, they observed Sundays and abolished the observance of the Sabbath while acknowledging the fact that the Messiah observed the Sabbath strictly. They saw them having a distaste to the Cross (in the Torah hanging the Cross is damned, and the Nazarenes admit that). They worshipped the Cross. Also the Torah textually prohibits the consumption of pork; but the Nazarenes eat it with an insatiable appetite. It also ordains circumcision, they became devoted to abandoning it although they acknowledge the fact that the Messiah said to his companions:

«... but I came to you to follow the teachings (the Laws) of the Torah and the commandments of the former prophets. I did not come to contradict but to complete. Before God, it is easier for the sky to topple over the earth than for me to refute anything in the law of Moses.»

In retaliation against the Jews and in antagonizing them, the Nazarenes embarked on refuting Moses laws one by one. Added to this is what is mentioned in their well known book «*Bafr Casees*» that a group of people from the Nazarenes went out from Jerusalem to Antioch and to other places in the land of al-Shaam (Syria), and they called the people to embrace the true religion of the Messiah: they called upon them to follow the teachings of the Torah, prohibit the consumption of animals slaughtered for food by people of other religions. Practise circumcision, observe the Sabbath, prohibit the consumption of pork, prohibit everything the Torah ordained unlawful. Their call fell heavy on the people and they found it irksome to follow. Then the Nazarenes met in Jerusalem and discussed among themselves to contrive to endear the religion of the Messiah to the people to embrace it. They agreed on mixing with all nations, allowing all nations to mix with them including intermarriage, eating from their slaughtered animals, indulging themselves in their whims, embracing their mores and morals, and constructing a religion that compromises the laws of the Bible and the beliefs of the other nations, and they came up with a book!. This was one of their first synods. Everytime they wanted to innovate something, they held a convention ending up in continuous disagreements till they held the biggest synod ever during the reign of Constantine the Romaeon the son of Helena the Haranian the

Funduqian. In his time the religion of the Messiah was altered. He is the one who praised the innovated religion of the Nazarenes, and he is he one who installed it anxiously. The synod members counted close to two thousand men, and after they agreed on these innovations they rejected them. Then three hundred and eighteen men among them convened (the Nazarenes call them the Fathers) and agreed on these novelties which are still in place up to the present time, and are beheld as the very foundations of the religion among all of their sects and without which no one can be considered a «Nazarenes». They call it «*Sanhudas*» which is the Trust.

The «Trust» of the Trinitarians is the biggest betrayal

It reads:

«We believe in the One God and Father, the Creator of the seen and the Unseen, and in the one Lord Jesus the Messiah the son of God, the only son of God, begotten, a true God from the essence of his Father, through whose hands the worlds were created to perfection and He created everything. And for us O people and for our salvation He descended from heaven and incarnated Himself from the Holy Spirit and from the Virgin Mary, and the Virgin Mary conceived Him and gave birth to Him. Then He was captured, crucified, and killed during the days of Pilate the Romaeon. He died and was buried. On the third day He rose as it is written, and ascended to heave and sat on the right side of His Father, and He is ready to return once more to judge the dead and the living. And we believe in the One Lord, the Holy Spirit, the Spirit of the Truth who takes from His Father the Spirit of His love, and we believe in one baptism for the forgiveness of sins, and in a Trinity of one Holiness, and in the resurrection of our bodies and in eternal life for ever and ever.»

In this they declare that the Messiah is a Lord and that he is the son of God, His first born and only son, that he is begotten and not a created being, but he is a creating Lord, that he is a true god and a son of a true God, equal to His Father in essence, and that in his own hands the world was mastered. This hand that mastered the worlds - as they say is - the same hand that suffered from the piercing heat of nails as they declare in their book -. These are their own words, they said:

«The examplars among us said:

The hand the Jews nailed on the Cross is the same hand that kneaded the clay Adam was made of and created him. It is the same

hand that spanned the sky and wrote down the Torah for Moses.»

In describing what the Jews inflicted on him in their own words, they said:

«They slapped the Lord and hit Him on the head.»

They said:

«In the foretold of the prophets about him it is mentioned that a virgin woman will conceive the Lord and give birth to Him. He will be captured, crucified and killed.»

They said:

«As for the Sanhudas (the Synod) before the nations, seven hundreds of the fathers agreed on it and they are the example to follow. It mentions that Mary conceived the Lord, gave birth to Him, suckled Him, gave Him to drink, and fed Him.»

They said:

«In our belief the Messiah is the son of Adam and He is his Lord, Creator and Sustainer. He is the son of Adams son Abraham, his Lord, Creator, and Sustainer. And He is the son of Israel, His Lord, Creator and Sustainer. And He is the son of Mary, her Lord, Creator, and Sustainer.»

They said:

«And our knowledgeable men said: - and they are the example to follow among all of our denominations: "Jesus is the Beginning when He was still a Word, and the Word was still God, and god is the word: this is the One that Mary gave birth to and was seen by the people, and He was among them, He is God, the son of God, the word of God.»

These are their words. They said:

«The Timeless and the Eternal, the Creator of the heavens and the earth is the same one whom the people saw in their own eyes, and touched with their own hands. He is the same one that Mary conceived, the one who talked to the people while still inside her abdomen where he said to the blind: (Are you a believer in God?), the blind said: (Who is He for me to believe in?). He said: (The one talking to you, the son of Mary). He replied: (I believe in you to the very end). They said: (the one that Mary conceived is God and the son of God and the word of God).»

They said:

«He is the one who was suckled, weaned, captured, crucified, slapped on the face, had his hands tied up and nailed, had his face spat at, died, buried, suffered the pain of crucifixion, nailing, and was

killed for the salvation of the Nazarenes from their sins.»

They said:

«In the belief of our three denominations, the Messiah is not a prophet nor a righteous servant of God; but he is the Lord of the prophets, their creator, their resurrector, their sender, their patron, their protector, and he is the Lord of the angels.»

They said:

«He is not with his mother in the sense of creation, design, gentleness, and sustenance. She is not different in any special quality from the rest of the female creatures; but he is with her through her conceiving him and her containment of him in her womb. In this she is different from all the creatures. He became god and the son of God who descended from heaven, and Mary conceived him and gave birth to him a one god, one Messiah, one Lord, one creator, with no mismatch between both of them and without dissolution of this unity in any way: neither in conception nor in birth, nor in case of sleep, illness, crucifixion, death, burial; but he is united with Him in the conception.»

So in this matter he is a one Messiah, one creator, one god, and one lord. The same applies in the matter of his birth, crucifixion and death.

They said:

«Some of us call him by words as he really is, they say:

Mary conceived God, gave birth to God, and God died. Some of us refrain from using this expression in referring to him because of its unbecoming wording, but they give its real meaning and the truth implied in it; they say: Mary conceived the Messiah in reality, gave birth to him in reality, and she is the mother of the Messiah in reality, and the Messiah is a god in reality, a Lord in reality, the son of God in reality, the word of God in reality, there is no son to God in reality other than he, there is no father to the Messiah in reality other than He.»

They said:

«This perception agrees in meaning with those who say:

She conceived the Lord, gave birth to the Lord, the Lord was killed, the Lord was crucified, and He died and was buried, even if they do not express it in words or phrases.»

They said:

«We prohibited this phrase that our brethren made lest the matter becomes misconstrued in our heads over time if we say that

e conceived God, gave birth to God, God suffered painfully, and God died, and we would imagine that all of that befell God the Father. Instead, we say that all of that befell the Messiah and the Messiah in our belief and the belief of our sects is a complete and perfect God from a complete and a perfect God, from the essence of His Father. In fact, we and our brethren are the same, and the only difference between us is only in phrasing.»

They said:

«This is the reality of our religion and our faith. The fathers and the leaders expressed it before we did. They enacted it and paved the way for it for us. They are more knowledgeable than we in understanding the truth of the Messiah.»

From the first to the last one of them, the Trinitarians, the worshippers of the Cross, do not differ in their belief that the Messiah is not a prophet, nor a righteous servant of God; but he is a true God from a true God, from the essence of his Father, and that is a perfect God from a perfect God, and that he is the Creator of heaven and earth, of the former and the latter and their Sustainer, the Maker of their death and their Resurrector, their Raiser from the graves, their Assembler, Judge, Recompenser and Chastiser. And the Nazarenes believe that the Father relinquished all of His kingdom on behalf of His son, and consequently, His son is the one who creates, sustains, causes to perish, gives life, and manages the affairs of heaven and earth. But do not they say in their Trust (Confession of faith) that:

«He is the son of God and the only son to his Father» and that he was not made till they say that his hands perfected the worlds and the creation of everything to their saying that he is ready to return to judge the dead and the living! In their prayers and supplications they say:

«O You Jesus the Messiah! You give us life, sustenance, create our children, resurrect our bodies, raise us and chastise us».

The Messiah repudiates the claim of his lordship and divinity, and declares himself a prophet and a human being.

All of that included their frank belying to the Messiah even if their invented stories gave them the false perception that they are following him. This is because the Messiah said to them:

«God is my Lord and your Lord, my God and your God.»

He gave testimony about himself that he is God's servant, lorded

and neediness before God. He also mentioned that he is a messenger of God to His creatures on the same line of the preceding prophets. In John's Gospel it is mentioned that the Messiah said in his supplication to God:

«The continuous life calls upon the people to bear witness that You are God, the One, the True, and that You sent Jesus the Messiah.»

Thus he mentioned his purpose, that he is a man conveying to them what God ordained him to convey. He did not say he is a god, or a son of God on the line of procreation. And he said:

«I did not come on my own authority but on the authority of the One who sent me.»

And he said:

«The speech you hear from me does not come on my own authority but on the authority of the one who sent me. Woe to me if I say something on my own authority! All I say is on the authority of the One who sent me.»

He used to persevere in his worship through prayer and fasting, and he used to say:

«I did not come to be served but I came to serve.»

Thus he put himself in the rank that God sent him down in, and that is the rank of a servant of God.

And he said:

«I do not judge the servants of God through their deeds, nor do I appraise them through their deeds; but the One who sent me is the One who judges and appraises them.»

All of that is mentioned in the Bible which is in the hands of the Nazarenes. It also mentions that the Messiah said:

«O Lord!, they know that You sent me, and I did mention Your name to them.»

Thus, he made it known that God is his Lord and that he is His servant and His Messenger. It mentions that God, the One, the Lord of everything, sent Messengers to all the people to accept the Truth. The Messiah said:

«The things I do are my witness that God has sent me to this world.»

And,

«I am far from innovating anything on my own authority; but I speak and answer as My Lord taught me.»

And he said:

«God blessed me and sent me, and I am a servant of God, and worship the One God till the Day of Salvation.»

And he said:

«God, Most Exalted in Might, Most Revered, never ate and never eats, never drank and never drinks, never slept and never sleeps. He begets not nor is He begotten, nobody saw Him, nobody sees Him unless he dies.»

In this, the heart of the saying of the Most Exalted in Might in the Qur'an becomes clear to you:

«Christ the son of Mary was no more than an Apostle; many were the apostles that passed away before him. His mother was a woman of truth, they had both to eat their (daily) food. ﴿al-Ma'idah: 75)»

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَتَكَلَّمَانِ أَلْفَاكًا﴾ (المائدة: ٧٥)

In which He is reminding the Nazarenes what the Messiah said to them. In his supplication, when he asked God to revive the dead, he said:

«I do thank and praise You because You answer my prayers at this time and all the time. I ask You to lend life to this dead man so that the people of Israel would know that You sent me and You answer my prayer.»

The Bible mentions that when the Messiah went out of Samaria and caught up with Galilee, he said:

«A prophet is not respected in his own country.»

and he kept on declaring himself a prophet (John 43). In Luke's Gospel:

«None of the prophets was killed in his homeland, how could you kill me!».

In Mark's Gospel:

«A man came to the Messiah and said:

O good teacher! what good deed do I have to do to earn the everlasting life?

The Messiah said to him:

Why did you say (good)? God alone is the Good, and you know the conditions: do not steal, do not commit adultery do not give false

In John's Gospel, it is mentioned that when the Jews plotted to capture him, he looked up toward the sky and said:

«The time has come O my God!, honour me before Yourself and provide me with a way to have all what You want me to have of eternal life, for the eternal life for them is to believe in You One God, and in the Messiah whom You sent, and the people of the earth glorify You, and I bore what You ordained me to do; honour me.»

He did not declare himself anything other than a servant of God: sent, ordained, and a prophet. In Matthew's Gospel:

«Do not attribute yourselves to your fathers on earth, for your Father is the One in heaven. Do not call teachers, for your teacher is the Messiah alone.»

«Father» in their language means the «teaching Lord» and the phrase means: do not say your God and your Lord is on earth, but He is in heaven. Then he put himself in the rank that his Lord put him in, and that his goal is to teach on earth and their Lord is the One in heaven.

In Luke's Gospel, when he prayed to God and he returned life to the son of the woman, they said:

«This prophet is great and God looked after his people.»

In John's Gospel, the Messiah raised his voice in the house and said to the Jews:

«You have recognized me and known my position, I did not come on my own authority, but the Truth sent me and you ignore Him. If I say I do not know Him I would be a liar like you, and I know and you do not know that I am from Him and He sent me.»

In his call he did not exceed the calls of other prophets; but the Trinitarians hold on to his saying: «I am from Him» and took it to mean: «true god from a True God».

In the Qur'an:

«An apostle from God, rehearsing scriptures kept pure and holy.»
(al-Bayyinah: 2)

﴿رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً﴾ (البينة: ٢)

And Hud said:

«I am an apostle from the Lord and Cherisher of the worlds.» (al-A'araaf: 61)

﴿وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾ (الأعراف: ٦١)

So said Saleh, but the strayed people - as God told about them - follow the look-alike and reject the precise and accurate. The Bible also mentions that the Jews said to the Messiah that they are the sons of God. The Qur'an mentions this in:

«Both the Jews and the Christians say: we are sons of God. ﴿al-Ma'idah: 18)﴾

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ﴾ (المائدة: ١٨)

He said to them:

«... I am a prophet from Him, I came out drawing near, I did not come on my own, but He sent me, and you do not take my commandments and fail to hear my speech. But you are the sons of the Devil and you want to satisfy his (the Devil's) lusts.»

Also the Bible mentions that the Jews surrounded him and said to him:

«For how long are you going to conceal your ordinance?»

If you are the Messiah we are waiting for, then tell us!..»

They did not say: «if you are God or the son of God» for he did not allege that, nor did anyone of his enemies or followers take it from him as such. The Bible also mentions that:

«The Jews wanted to arrest him and they sent their assistants after him, and the assistants returned to their leaders. Their leaders asked them why they did not arrest him, they replied: we have never heard a man fairer than he., The Jews said: You too are deceived. Have you seen any of the leaders believe in him, or any of the leaders of the people of the Book?. Some of their leaders said to them: Have you seen your Books and you see that it does not come from the revelation of the prophets».

The Jews would have not said that had not he put himself in the same rank his Lord and his Creator put him in as a prophet. From his prayer to his Lord you would give him the credit of being a prophet and deny him the accusation of being a deity: an accusation that bears the strongest reasons to disobey him. Has he declared himself a deity, his lie would have been easily known through intuition, reason, instinct, and the concordance among the prophets.

Had God in His Wisdom decided to appear to his servants, descend from the Throne of His Majesty, and declare Himself to them, He ought not to enter into the vagina of a woman, dwell in her

womb between urine, excrement and blood, for several months. If He did that, He ought not to come out a little child suckling and crying. If He did that, He ought not to eat, drink, and sleep with the people. If He did that, he ought not to urinate or defecate or undergo such base needs, for these are deficiencies that man is inflicted with in this world due to his imperfection and needs; but He, the Most Exalted, who is specifically associated with the qualities of utmost perfection, described with the qualities of utmost sublimity, He whom the heavens and the earth cannot encompass and His Throne encompasses all that is in heaven and on earth; how could the vagina of a woman encompass Him!?. Exalted be He the Lord of the Worlds. And you all agree that the Messiah used to eat, drink, urinate, defecate, and sleep.

CHAPTER TWELVE

*What is meant by the words. «Father» «Lord» «God» and «Master», in their Books in which resemblances fogged the truth -. Questions about
divine nature of the Messiah awaiting answers from the worshippers of the Cross.*

O you the company of the Trinitarians and the worshippers of the Cross!, tell us who was holding the heavens and the earth when their Lord and Creator was tied up on the Cross and His hands and legs were tied up with ropes, and the hand that perfected the world was nailed?. Did the heavens and the earth stay devoid of their God and Creator while He was suffering from this tremendous infliction!?. Or do you say that He delegated their management to someone else, and He descended from His Throne to have Himself tied up on a wooden cross and taste the firing heat of the driven nails and incur on Himself self- damnation where He said in the Torah:

«Damned is he who is put on the cross?

Or do you say He was managing them while tied up in these ropes!. How about when He died and was buried!?, or do you say - and that is exactly what they mean - we do not know but this is in the Books and it was said by our forefathers, and they are the example to follow and the answer is in their hands!?. We say to you and to the forefathers, O you the company of the Trinitarians and the worshippers of the Cross!, what did point out to you the godhood of the Messiah?. If you find these signs through his capture by his enemies and through dragging him to the wooden slab of the Cross with a wreath of thorn on his head while they were spitting on his face, slapping him, and then by mounting him on this horrible instrument of torture, tying up his hands and legs with ropes, driving nails into them while he was screaming and calling for help. Then through his throes of death and his burial!. What a suitable inference for a people like you who are more foolish than grazing animals, and who are a shame to the human race. And if you say that you found the proof of his godhood in the «fact» that he was not born of mankind, and that if he was created he would have to be born of

mankind; if this inference is valid then Adam is the god of the Messiah, for he is worthier to be a god than the Messiah, because he had neither a father nor a mother where the Messiah had a mother!. By the same token, Eve should be deified as well as a fifth god because she had no mother, and her birth is more miraculous than that of the Messiah. God, praised be He, had diversified the descendants of Adam to manifest His Almightyness, and that He does as He pleases. He created Adam neither through a male nor a female, and He created Adam's wife from a male but without a female, His servant the Messiah through a female but without a male and He created the rest through the male-female agency. And if you say you came to the conclusion that he is a god because he resurrected the dead and that nobody can give back life to the dead other than God, then you had better made Moses another god, for he came up with something far more miraculous than the Messiah, and the Messiah did not come even close to match up with him: He changed a piece of wood to a great animal, a serpent. Making a living creature from wood is much more miraculous than giving back life to a body that used to be alive. If you say that this is different from resurrecting the dead; here is the prophet Elisha who gave back life to the dead and the Nazarenes admit that. So did the prophet Elias who gave back life to a boy by the Will of God. Here is Moses who gave back life by the Will of God to seventy of his people who died. In their Books there are many similar stories about the prophets and their disciples. Did any one of them become a god because of that?!!. If you say you made him a god because of the miracles he performed; the miracles of Moses are much more outstanding. Here is the prophet Elias, he blessed the flour of an old woman and anointed her and for seven years she did not run out neither of flour in her sack nor of oil in her bottle. If you made him a god because he fed many loaves of bread to thousands of the people, then what do you have to say about Moses: he fed his people manna and quails for forty years!. Here is Muhammad bin Abdullah: he fed the whole army from a scanty food provision till they were satisfied and till they filled their knapsacks, and he gave them to drink from a scanty water provision, hardly enough to fill the palm of the hand, till they filled every water-skin in the camp, and this miracle is attributed to him in a chain of successive authoritative reporters. If you say that you made him a god because he shouted at the sea and made its waves calm down; here is Moses: he parted the sea by his staff and it parted to twelve routes and the

ater gushed upward between the routes like erect walls, and from lid rock he caused twelve running springs to rush!. And if you ade him a god because he cured the mute and the leper; the surrection of the dead is more miraculous than that, and the signs 'Moses and Muhammad (peace be upon both of them) are more iraculous than that. If you made him a god because he so alleged, en the matter is either as you say of him or that he in fact claimed rvant-hood to God, neediness, sovereignty of God, and that he is ade and created by God. If your claim of him is the case, then he is brother to the anti-Christ: neither a believer nor a truth-teller let one that he could be a noble-hearted prophet and his recompense is ellfire, and what a destination it is according to the saying of the ost High:

﴿If any of them should say, I am a god besides Him, such a one we oWld reward with Hell: thus do We reward those who do wrong.﴾ (al-nbiya': 29)

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾﴾
(الأنبياء : ٢٩)

Any one who claims god-hood before God is one of the greatest emies to God like Pharaoh, Nimrod, and their likes. As such, you ddressing the Nazarenes) have stripped the Messiah from the unificence of God, from his prophethood and message, and put m in the image of a loving incliner!!. And one of the most tstanding signs that identifies the deceitful nature of the anti-hrist is his claim of godhood, where God will send His servant and essenger the Messiah of the true guidance, the son of Mary, who ill kill the anti-Christ and reveal to all the creatures that he is a liar id a slanderer. Had he been a god he should have not been killed, let one to have been crucified, nailed, and spat at on the face!. If he was e Messiah, the true Messiah claimed himself to be a servant to God, prophet and His Messenger as the Gospel bears witness to that and reason and innate disposition indicate. But you claimed him a god id this is what you say but you did not give one single evidence ward his godship where you denied his call as a prophet. In many aces in your Gospels, you have mentioned about him what declares s servanthood to God and that he is lorded and created, he is the on of a human being, and that he did not claim other than the ophethood and the Message. You denied him all of that and you

partial future events and they come to pass. This happens to n soothsayers, astrologers, and sorcerers!. If you say that you n him a god because he called himself a «son of God» in more than place in the Bible like his saying:

«I am going to my Father»

«I am asking my Father»

and thereabout, and you say that son of God is god, then n yourselves all gods, for in more than one location in the Bibl called Him «My Father and your Father» «do not attril yourselves to your father on earth, for your Father is the Or heaven alone». Phrases like these are many in the text of the B and this points out to the fact that in their ways of expression «Father» stands for the «Lord». If you made him a god becaus disciples claimed that and they are the people who knew about more than the rest; then you have denied the Gospels which between your hands, because all of them, with utmost frankness clarity, state that the disciples did not claim him to be other 1 what he claimed himself to be: a servant of God. Here is Matthe the ninth chapter of his Gospel, backing himself up with prophecy of Elijah about the Messiah, and on the authority o Most Exalted in Might, Most Sublime, he says:

«This is My servant whom I chose, and My beloved with wh am pleased.»

In the eighth chapter of his Gospel, he quotes Jesus says:

«I thank you O'Lord!..»

«O'Lord of heavens and earth!..»

Here is Luke, in the last section of his Gospel, he says the angel appeared to Jesus and one of his disciples while they wer the road stricken with sadness. He said to them while they did recognize him:

«Why are you saddened?..»

«As if you are a stranger in Jerusalem! If you do not know 1 happened in it in these days concerning the Nazarene!. He w prophet, a strong man, devout in his saying and his deed before and before the people. They arrested him and killed him.»

The Bible abounds with similar references. If you say you n him a god because he ascended to heaven, here is Akhnokh and E both ascended to heaven while they were still alive and with having a single thorn pricking them, and without being pursue

Muhammad (*peace be upon him*) ascended to heaven as a sheep servant of God. Here are the angels!, they ascend to heaven too. Here are the souls of the believers!, after departing from their bodies, they ascend to heaven and their ascent does not take them out of their servanthood to God. Has the ascent to heaven had ever been in any way an exodus away from servanthood to God!?. If you made him a god because the prophets called him a god, a lord, a master, and the like, many of God's names, Most Exalted in Might, Most Sublime are being given to others in all nations and books. The Romaeans the Persians, the Indians, the Syrians, the Hebrews, the Copts, and others, they still call their kings «gods» and «lords». In the first chapter of the Torah, it reads:

«God withstood all the gods.»

This is an example of the case in Judaism. Those who translated the text to the Syriac language altered it to:

«God withstood a group of people about the Spirit - in the same psalm - he said:

«I thought you were gods and that you were all sons of God!..»

God named His servant «King» and He named Himself with the same name. He called him «merciful» and «compassionate» and He called Himself as such. In the language of the monotheistic people (the Arabs), the name «*Rubb*» (that is Lord) is used in a context not referring to God Most Sublime, as in the expression:

«The Lord of the house» «The Lord of the camels»

«The Lord of this property.»

Isaiah said:

«The ox knows its owner, the donkey its lord's place where animals are tied up, and the people of Israel do not.»

If you made him a god because he made out of clay the image of a bird then he blew inside it and it became alive, flesh and blood, a real bird, and that only God can do that, then one would say make Moses bin Imran the god of gods for he threw his staff and it became a big snake, then he took it back in his hand and it returned to a staff. If you say: we made him a god because the prophets and the messenger bore witness to that, and that when Nebuchadnezzar led them into captivity for four hundred and eighty years in the land of Babel, Azra said:

«The Messiah will come and free the people and the nations.»

and that after this period had passed the Messiah came, and that

One would say to you and to them: make all the prophets gods because they freed the nations from disbelief and from polytheism and they freed them from Hell by the Will of God alone. There is no doubt that the Messiah delivered those who believed in him and followed him from the lowliness of this world and the chastisement of the Hereafter, like Moses who delivered the people of Israel from Pharaoh and his people. He delivered them, through faith in God and the Day of Judgement, from the chastisement of the Hereafter. And God praised him. He delivered Muhammad bin Abdullah (*peace be upon him*) His servant and messenger, from the nations and the people in a way and to an extent no other prophet was delivered. If godhood is due to Jesus, then Muhammad and Moses are more deserving than he. If you made him a god because of what the prophet Jeremiah said about his birth:

«In that time a son will be born to David. He is the glow of the light, he possesses the kingdom, establishes truth and justice on earth, and delivers those among the Jews and the people of Israel and others who believe in him, and the Sacred House stays without fighter, and he will be called the god.»

The name «god» in the former Books and in other books - as previously mentioned - is given to people to mean «the Lord» «the master» and «the father». If Jesus were God - the God -, he would have been more sublime than to be called «the God» and he would have said that he is «God». God is not defined as such and through this argument you raised to make him a god, lies the most irrefutable proof that he is a servant of God and the son of a human being:

«a son will be born to David»

This is the one who was born to David, the one called «god» and it is known that this name belongs to a man created, made and born and not begotten by the Lord of the Worlds, the Creator of heaven and the earth.

If you say that you made him a god because of what the prophet Isaiah said:

«Tell Zion to rejoice and exult, for God will come and deliver the people: those who believed in him, and deliver the Sacred House. And He will show His virtuous arm in it to all the dispersed nations and make them one nation. And the deliverance of God will reach all the people of the earth because He will unite them», we would say to you: first, one has to be sure that there has been no alteration in the

translation is unknown. Even if it is confirmed to be correct, it does not provide any proof that he is a perfect god: not made and not created. The Torah contains comparable descriptions:

«God came from the Mount of Sinai and shone from Sa'eer, and declared Himself from the Mount of Faraan».

This does not point out that Moses and Muhammad are gods. What is meant in these verses is: the coming of His religion, Books, Law, Guidance, and Light. As for his saying:

«He will show His virtuous arm to all the dispersed nations.»

The Torah contains similar but more eloquent description in more than one site. As for his saying:

«and the deliverance of God will reach them and before their hands.»

In the fifth book of the people of Israel, he said in the Torah:

«Do not stand in awe in front of them or fear them, because God, your Lord who is walking before your hands, will be defending you.»

In another site, Moses said:

«This people is your people. He said:

I will walk in front of you.

If you do not walk in front of us we would be unable to ascend from this place, how could I know with this people that I found such a blessing without you walking with us, he said.»

In the fourth book:

«I made those people ascend by Your power so that they say to the people of this earth what they heard from You: God is among those people, they see Him eye to eye, and Your shadow spreads over them and it returns to a shadow walking before their hands during the daylight, and the daylight becomes night.»

Also in the Torah:

«and God said to Moses:

I am coming to you in the thickness of the clouds, for the people to hear Me talking to you.»

And in the Divine Books and the speech of the prophets, there are many similar passages. Included in what the Seal of the Prophets said about his Lord, Glory be to God Most Sublime, that He said:

«My servant keeps on endearing himself to Me through supererogation till I love him. If I loved him I become his hearing through which he hears his sight through which he sees, his hand through which he bears down on, his legs through which he walks, through Me he hears, through Me he sees, through Me he bears

down on, and through Me he walks.»

If you say you made him a god because of what Zechariah said about him in his prophecy⁽¹⁾:

«Zion because I come to dwell in you and appear through you and on this day many nations will believe in God, and they will be one nation to him, and He will manifest Himself through them, and they will know that I am the Mighty God dwelling in you. On that day, God takes the kingdom from the Jews and gives it to others for ever», we would say to you: if you made godhood due to him because of that, then, by the same token, it is due to Abraham and the rest of the prophets, for the people of the Book, alongside with you, believe that God manifested Himself to Abraham, declared Himself, and appeared to him. As for His saying: «dwell in you» He did not mean - praised be He - by that the dwelling of His Being in Jerusalem: How could His Being dwell in a place where he would be oppressed and vanquished with the most wicked of the creation!?. How could it be when He says:

«And they know that I am the Almighty God who is dwelling in you.?!»

I wonder! Did they know His Almightyness by arresting Him and by tightening His hands with ropes, and by tying Him on the wooden log of the Cross, driving nails in His hands and feet, putting a wreath of thorns on His head while He was crying for help but to no avail!?. Most of the time, the Messiah could not enter Jerusalem without receiving a vanquishing, down-trodden and disdaining treatment. If the occurrence of these words came to be irrefutable, and their translation stood the test of correctness - as they said - they would have meant that knowing God, believing in him, and maintaining His religion and His Law took place in that spot, and that when the religion of the Messiah appeared in Jerusalem after his Ascension, this spot witnessed an unprecedented great deal of faith and hope in God.

There is a unanimous opinion that the former prophets and the Divine Books did not utter a single word stipulating that the «son of man» be a «complete god» «true god from a True God» and that he is not made (created) or lorded. In fact God did not give him other than the special attributes He gave to his brother in prophethood

(1) Hand-written copy: Go out daughter of zion.

Muhammad bin Abdullah who is more commanding in authority than he (Jesus). According to His saying:

«Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word which He bestowed on Mary, and a Spirit proceeding from Him, ﴿al-Nisaa': 171)»

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ﴾

(النساء : ١٧١)

And to the Books of the former prophets, and all the accounts of the prophecies, there is a unanimous agreement with what Muhammad (*peace be upon him*) recounted, all authenticating each other; where all what the Trinitarians, the worshippers of the Cross, used to draw inference on the godhood of the Messiah are phrases and words in the Books which are common usage between the Messiah and others such as calling him «father» «word» «true Spirit» «Lord» «god». So is the case with what they said about the dwelling of the Holy Spirit in him and the manifestation of God in him or in his place.

The epidemic of their «dwelling» assumption (pantheism) infected some of the Sufi innovators and the worshippers of the state of austerity (rigorous and strict asceticism).

Some sects, who attribute themselves to Islam, fell in what is similar to their polytheism and disbelief. It appeared doubtful to them what the hearts of the faithful in God contain of His knowledge, light, and guidance. They thought that what these hearts contain is the same as the essence of God. The Most High said:

«To God applies the highest Similitude: for He is the Exalted in Power, Full of Wisdom. ﴿al-Nahl: 60)»

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (النحل : ٦٠)

«To Him belongs the loftiest Similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, Full of Wisdom. ﴿al-Rum: 27)»

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (الروم : ٢٧)

And this is what is in the hearts of His angels, His prophets, and His believing servants of faith in Him, knowledge about Him, love, veneration and glorification to Him. It is similar to His saying:

«So if they believe as ye believe, they are indeed on the right

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُ بِهِ فَقَدْ أَهْتَدُوا﴾ (البقرة: ١٣٧)

«And He is God in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (be your deeds). ﴿(al-Ana'am: 3)

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ﴾ (الأنعام: ٣)

«It is He who is God in heaven and on earth; and He is Full of Wisdom and Knowledge. ﴿(al-Zukhruf: 84)

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ﴾ (الزخرف: ٨٤)

These are men who are, close to God. They know Him, love Him, and glorify Him, and this state is described by saying:

«He is in their hearts» meaning their love to Him and their knowledge about Him, and being the Highest Ideal in their hearts: this does not mean His Self proper. In their addresses to each other and their conversations, people are accustomed to this kind of phrasing. A person would say to another for example: you are in my heart and in my eye as one of the poets said:

«No wonder that I long to be with them, ask about them though they are close to me. My eye asks about them, yet in its pupil they live. My heart longs for them, yet among my ribs they live.»

And another (poet) said:

«Your image is in my eye,
Your mention, on my tongue.
Your dwelling place
Is in my heart,
Where can you disappear».

And another (poet) said:

«If I say you went away,
My heart disbelieves me.
For in it you are still living,
Or I say you did not,
My eyes belie me.
I am confused,
Between truth and deceit.»

And another (poet) said:

«I treat her kindly,
In my heart she lives.

For he who longs for his heart,
How odd it is!..»

Due to a thickness in their temperament and a fogginess in their understanding capacity, it was not far fetched for them to perceive the Being proper of God (Allah), praised be He, dwells in a human form, unites and mixes with it!. Most Sublime is God, above what the disbelievers say.

If you say you made him a god because of what Isaiah said:

«The most amazing of all wonders is that the Lord of the angels will be born from a human being.»

We would say to you: assuming that this attribution to Isaiah is authentic, and that it is not a version corrupted through subsequent translations that it is a saying incongruous with the former or latter (revelations)-; it provides an evidence that he is made and created, that he is the son of a human being, born from a human being not from the One and Only, God the Eternal, the Absolute, He who begets not nor is He begotten, and there is none like unto Him.

If you say you made him a god because of what Matthew said in his Gospel:

«The son of man sends his angels and all the kings will gather and they (the angels) throw them in the kiln of fire», we would say that this saying does not imply anything different from the previous saying: it is not meant to say that the Messiah is the God of gods, neither that he is the Creator of the angels. This allegation is one of the most insolent kind of lies and slanders, rather than that, the God of the angels enjoined the angels to protect the Messiah, support him, and assist him, and this is proved by the testimony of Luke:

«God sent him an angel from heaven to assist him.»

This is what the Books spelled out, but the liars altered the translation against God and His Messiah, and attributed to the prophets the falsehood that they said he is the God of the angels. If the Bible testifies - alongside the agreement among the prophets and the messengers - to the fact that God enjoined the angels to protect the Messiah, then it is obvious that the angles and the Messiah are servants of God, they do His Will and they are neither gods nor deities. The Messiah said to his disciples:

«He who accepted you accepted me, and he who accepted me has accepted the One who sent me.»

He also said to his disciples:

«He who denies me in front of the people, I deny him in front of the angels and God.»

He said to the person who beat the head of the priests' servant:

«Sheath your sword and do not think I cannot ask God the Father, He will appoint to me more than twelve of the angels.»

If you necessitate godhood to him through what you conveyed of the authority of Isaiah:

«A staff comes out from the house of a prophet, light shines out from it, and the Holy Spirit dwells in it, the Spirit of God, the Spirit of the word and of understanding, the Spirit of transformation and power, the Spirit of knowledge and fear of God. In him they believe upon him they rely, and he is to them the crown and the dignity to the end of time.»

After requesting the evidence of the genuineness of this quotation on the authority of Isaiah, the correctness of the translation in Arabic, and that the translator did not corrupt it - a request standing against the Trinitarians, the worshippers of the Cross - we would say to them that there is nothing in this quotation that points out to the Messiah that he is the Creator of the heavens and the earth; it rather points out to what the Qur'an states that the Messiah was supported by the Holy Spirit. The quotation reads that: the Holy Spirit, the Spirit of God dwells in him, the Spirit of the word and of understanding, the Spirit of transformation and power, the Spirit of knowledge and fear of God. It does not say that the living God Himself dwelled in him, let alone the Being of God Himself became incarnate in him and veiled Himself behind the human nature. The Spirit accompanies the prophets and the righteous. Quoting the Torah, a passage reads:

«Those who used to do good deeds in the dome of time had the Spirit of wisdom dwelled in them.»

The Spirit of understanding and knowledge is the agent through which true guidance, victory and support take place. And his saying

«The Spirit of God» does not indicate that it is an attribute, but alone that it indicates God Himself. Gabriel is called «the Spirit of God» so is the Messiah. An auxiliary, if it is an independent entity, is an annexation to the owner of what is owned like saying, for example: The house of God, «the she-camel of God» and «the Spirit of God». This is not meant to be a house He dwells in, or a she-camel He rides, or a Spirit He consists of. The Most High said:

«For such He has written faith in their hearts and strengthened

them with a Spirit from Himself. ﴿al-Mujadilah: 22﴾

﴿أُولَئِكَ جَزَبَ اللَّهُ إِلَيْنَا إِنْ جَزَبَ اللَّهُ هُمْ لَلْفَلْحُونِ﴾ (المجادلة: ٢٢)

﴿And thus have we, by Our command, sent inspiration to thee﴾ (al-Shura: 52)

﴿وَكَذَلِكَ أَرْسَلْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا﴾ (الشورى: ٥٢)

He supported His believing servants with this same Spirit.

As for his saying:

«In him they believe, upon him they rely,»

he is referring to God, not to the staff that grew from the house of the prophethood, and God praised be He, combined both of these roots in His saying:

﴿Say: «He is (God) Most Gracious: we have believed in Him, and on Him have we put our trust»﴾ (al-Mulk: 29)

﴿قُلْ هُوَ الرَّحْمَنُ مَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾ (الملك: ٢٩)

﴿Moses said: «O my people! If you do (really) believe in God, then in Him put your trust if ye submit (your will to His).﴾

(Yunus: 84)

﴿وَقَالَ مُوسَى يَقَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ﴾ (يونس: ٨٤)

The Qur'an is replete with similar passages. And he recounted that He supported him with the Spirit of knowledge and fear of God. Thus, he combined between the knowledge and the fear which are the two fundamentals of the Qur'an, both combined in His saying, Most Sublime:

﴿Those truly fear God, among His Servants, who have knowledge:﴾ (Fatir: 28)

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (فاطر: ٢٨)

And in the saying of the Prophet (*peace be upon him*):

«I am the most knowledgeable about Allah and the most God fearing of you.»

This is the sheer state of affairs of the servant of God. As for the true God, he Lord of the Worlds, no fear or apprehension reaches Him, and no other is worshipped beside Him, and the Messiah kept all supererogatory acts of worship to God at all times.

If you necessitated godhood to him on the authority of Isaiah's saying:

«A child is born to us and we gave him such and such. The sign of his leadership is on his back between his shoulders. He calls himself a great and wonderful king, a powerful god, sovereign and overlord,

strengthened with safety in all ages. His dominion is complete and endless», we would say to you that in this foretold there is nothing to indicate by any means that it refers to the Messiah. If it was to mean the «Messiah» then it would have fallen short to provide the criteria indicative to their description requirements. In the first place it points out to Muhammad bin Abdullah clearer than it does to the Messiah, for Muhammad is the one whose leadership mark is on his back and between his shoulders. On one hand, the Seal of the Prophethood stood on the upper side of his back in between his shoulders and it is one of the signs of the prophethood foretold by the (former) prophets, and the sign of the sealing of their divan, and for this reason it came with his emergence. On the other hand, he was sent with the sword he wore on his shoulder. And this is indicated by Isaiah's saying:

«Sovereign and overlord, strengthened with safety,»

this is one of the attributes of Muhammad (*peace be upon him*), the supported, the victorious, the leader of peace and safety, for his religion is Islam (submission to Allah), and he who follows him gains safety from the shame in this world and the punishment of the Hereafter, and from being captured by his enemies. The Messiah did not overpower his enemies as Muhammad (*peace be upon him*) did; on the contrary, his (the Messiah's) enemies gained the upper hand over him. They captured him and did what they did to him as the Trinitarians, the worshippers of the Cross, believe. Where could these attributes be congruous with the Messiah's?! They are rather in agreement with the attributes of Muhammad bin Abdullah (*peace be upon him*) from every single aspect. It is he whose dominion is complete and lasting to the end of time. If you say you do not consider Muhammad a god but a sheer servant, we would say «yes» by God he is as such: a sheer servant of God, and servanthood to God is the highest of his ranks. As far as the translations are concerned, the name «god» came to mean the obeyed master not the worshipped God, the Creator, the Sustainer.

If you necessitated godhood to him from the saying of Isaiah, as you alleged:

«Here is the Virgin! she conceives a son called Emmanuel.»

and that «Emmanuel» is a Hebrew word that means «Our God is with us» and thus the prophet (Isaiah) testified to his godhood; we would say to you that even If this saying is confirmed, its interpretation does not indicate that the virgin gave birth to the Lord

of the Worlds, the Creator of the heavens and the earth, for he said she gives birth to a son and this is a proof that he is one of the many sons around and not the Lord of the worlds. As for his saying «called Emmanuel» it indicates that he is called by that name as people give names of different descriptions and connotations to their children: names composed and non-composed of verbs, phrases of two or one names, or one noun plus one verb. Many of the people of the Book call their sons «Emmanuel». Some of their scholars say that what is meant by the virgin therein is not Mary. They mention a story that indicates that the Messiah is not known by this name «Emmanuel» even if his name is as such: because he is called «Our God is with us» or «we anticipate of God's reward in the Hereafter» or «God alone» or something to this effect. Some of the Trinitarians, the worshippers of the Cross, altered this word and said that it means: «God is with us». Some of their scholars did more justice than they: they gave lead to reason over whims; God guided them to the truth and lifted up blindness from their sights. They said to them:

«Is this the one who said: I am God and there is none like unto Me. I give life, cause death, create and sustain!?, Or he is the one who said to God: And You are the True God alone who sent Jesus the Messiah!?»

They said that the first (assumption) is void and null, where the second is the one the Bible testifies to. One must believe the Bible and refutes the allegation that the Messiah is a worshipped god. They said that this name is not specific to the Messiah: both the Nazarenes and the Jews give the name «Emmanuel» to their children up to the present time. The meaning of this naming in their midst is «the one of notable ranking» so do the Syriacs, they name their children «Emmanuel». And the Muslims and others greet a man saying: «God be with you». Thus, when a man is named by a word meaning «God be with you» this would be to bring blessedness by the meaning of the name.

If you necessitated godhood to him on the authority of Habakkuk's saying:

«God revealed Himself on earth, mixed with people and walked with them.» and on the authority of Jeremiah's saying:

«God reveals Himself on earth and mixes with people», we would say to you that after having to prove the prophethoods of these two men, and confirming the correctness of the translation conveying their alleged sayings, and making sure that this translation is not an

alteration - there emerges three points you find them hard to prove - this does not supply any evidence that the Messiah is the creator of the heavens and the earth, and that he is a true god neither created nor made. There are similar accounts in the Torah which are even more profound, but they did not indicate that Moses is a god or being outside the count of the servants of God. The phrase «reveal Himself» does not connote anything different than «reveal Himself» «appeared» and «proclaimed Himself» and other similar expressions mentioned in the Torah and the other divine Books. It is mentioned in the Torah that God revealed Himself, and appeared to Abraham and other prophets, and this did not indicate godhood to anyone of them. It is still common usage in the customs of the people and the way they address each other to say:

«So-and-so is with us and he still lives with us, he did not die,»

if his deeds, way of life, his reputation and enjoins are adopted and practiced. So says the consoler to a man bereaved by the death of his father:

«He who fathers a man like you does not die, and I am (consider me) your father.»

A student who learns and adopts the teachings of his mentor is referred to so-and-so by the name of his mentor as Akrama used to be referred to as: this is Ibn Abbas. So was abi-Hamed: this is al-Shaf'iee. If a king sends a representative to a country, the people say: the king came, the king ruled, the king is represented. In the authentically divine *Hadith*:

«Allah, Most Exalted in power, Most Sublime, says on the Day of judgement:

O My servant! I fell ill and you did not visit Me.

O Lord! how could I visit You and You are the Lord of the Worlds!, says the servant.

Did not My servant so-and-so fall ill and you did not visit him, if you did, you would have found Me with him, says Allah.

O My servant! I got hungry and you did not feed me, Allah says.

How could I feed You and You are the Lord of the Worlds!, says the servant.

Did not My hungry servant so-and-so ask you to give him food and you did not!, Had you fed him you would have found your recompense with Me, says Allah.

O My servant! I asked you for water to drink and you did not give Me to drink!, says Allah.

How could I give You to drink and You are the Lord of the Worlds!, says the servant.

Did no My thirsty servant ask you to give him water to drink and you did not!. Had you given him to drink you would have found your recompense with Me, says Allah.»

More eloquent and touching than that is the saying of the Most Sublime:

«Verily those who plight their fealty to thee do no less than plight their fealty to God: the Hand of God is over their hands: ﴿al-Fath: 10)﴾

﴿إِنَّ الَّذِي يَإْيُوتُكَ إِنَّمَا يُإْيِئُوتُكَ اللَّهُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾ (الفتح: ١٠)

And His saying:

«He who obeys the Apostle, obeys God ﴿al-Nisaa': 80)﴾

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ (النساء: ٨٠)

Had the Muslims followed the same line of free disposal of corroboration, they would have led themselves to the same erroneous inference and would have seen Muhammad as a god.

If you necessitated godhood to him according to the verses in the third chapter of the Kings chronicles:

«Now O Lord! God of Israel, Your words to David come to pass because it is true that God will dwell with the people on earth. Listen all of you people!, let the earth with all that is on it listen and God be a witness to it. He comes out from His place, descends and walks over the eastern places of the earth considering the sin of the people of Jacob», we would say to you that, first, this chronicle requires tenable credibility, that it was uttered by a prophet, that it is congruent with the original and that the translation conforms with it; and this is not known. Afterwards, commenting on this kind of sayings, it is not different from what we said before of its like and to what you mentioned before (of justification) and to what you may mention. There is nothing in this speech to indicate that the Messiah is the Creator of the heavens and the earth, or that he is a god neither made nor created. His saying:

«The Lord will dwell with the people on earth» means the same as being with them. If His light, Guidance, Religion, and His prophets are established on earth, then this would stand for His dwelling and not that He Himself in His Sacred Being descended from His Throne and dwelled with the people on earth. Even if by all estimates of impossibilities this event took place, it would not necessitate Him to be the Messiah knowing that messengers and prophets before and

after him dwelled (on earth with the people). What then necessitates that the Messiah to be a god excluding his brethren in prophethood!?. Would this allegation be taken into consideration because of the power and the dominion he had on earth although you say that he was captured and had suffered vilification and oppression!?. is this the price he had to pay for his dwelling on earth with his creation!?. If you manifested in His appearance in a human nature as the Messiah, we would say to you: is not it more plausible and possible to see His love, knowledge, religion, and words stand for this manifestation!?. This would agree with the human nature of the Messiah and the human nature of the rest of the prophets and the messengers. According to this reasoning, there is nothing in this saying that pronounces a special human nature specific to the Messiah. As for this impossible «Incarnation» that no mind, nature, law, or any of the prophethoods can possibly digest: that is the incarnation of the Self and the Being of the Lord in the human nature of one of His creatures, united, mixed, and physically interacted with it; no mind or *sharia* can take it seriously. Not in the least, no prophethood could possibly bring about such a teaching, and all the line of prophethood from the first to the last cannot possibly agree with such an impossibility.

The Trinitarians diversion against the original teaching of the Prophets in singing the praises of God and in describing Him with the descriptions of ultimate perfection.

First, God, praised be He, the Most High, is Timeless, One and Only, has no partners in His Dominion, no equal, no rival. He has no minister, no adviser, no assistant, and there is no intercessor between him and this creatures other than by His ordain.

Second, He does not beget nor is He begotten, has no equal, no relative in any way or form, and has no wife.

Third, He is Self-sufficient, does not eat or drink, does not need anything of the sort His creation need by any means or way.

Fourth, He is eternally Unchangeable, none of the variables is attributed to Him like age, sickness, slumber, sleep, forgetfulness, regret, fear, worry, sadness, and the like.

Fifth, He is not comparable to anything or anyone of His creation, rather, there is none like unto Him neither in His Essence nor in His attributes or deeds.

Sixth, he does not dwell in anything or anyone of His creation,

and none of them dwells in Him; rather, in His Essence, He is separate from His creation and so His creation are.

Seventh, He is more magnificent and greater than everything, above everything, higher than everything, and there is nothing at all above Him.

Eighth, He has absolute power and have absolute mastery over everything. Nothing He wants to do stands in His way; rather, He is the Doer to whatever He wills.

Ninth, He is Omniscient, He knows the secrets and all that is hidden. He knows all that had been, and all that will be, and all that had not been; and if it were to be, He knows how it would have been:

◀ **With Him are the keys of the Unseen, the treasures that none knoweth but He. He knoweth whatever there is on earth and in the sea. Not a leaf doth fall but with His knowledge: There is no grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (to those who can read).** ▶
(al-Ana'am: 59)

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَيْبِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا
يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾
(الأنعام: ٥٩)

There is nothing that He does not know both intrinsically and extrinsically, totally and completely.

Tenth, He is All-Hearing, All-Knowing, All-Seeing. He hears the clamor of sounds and voices in all different languages, and all ways and means of versatile languages and expressions. He hears and sees the crawling of a black ant on a solid rock in a pitch dark night, for His Hearing encompasses all the acoustics, His sight all the optics, His knowledge all information. His mercy overwhelms all the creation, and His Dominion encompasses the earth and the heavens.

Eleventh, He is the Everlasting witness. He does not delegate succession to anyone to manage His Dominion. He does not need anyone to tell Him about the needs of His creation, or help Him to respond to them or intercede on behalf for mercy or compassion.

Twelfth, He is the absolute Authority, He alone holds the power of Command over the worlds. He is the Sayer of the Truth, the Guider to the Straight Path, the Sender of the messengers, the Revealer of the Books, the watcher over every soul of what it acquires of good or evil. He is the Requirer of the good-doers and the evil-doers.

Thirteenth, He is the Everlasting the Eternal who does not weaken, disappear, disintegrate, or die.

Fourteenth, He is the Fulfiller to His promises and His Telling. No one is truer than He in His saying and telling. He never leaves an appointment behind.

Fifteenth, He is the Most Holy, the Everlasting over eternity, and it is absolutely impossible for His Everlastingness to be compromised.

Sixteenth, He is the Most Holy, the Essence of peace. He is absolutely Free of any defect, vulnerability, or blemish.

Seventeenth, He is the Most Perfect: absolute perfection in every way or means is His alone.

Eighteenth, He is the Ultimate Justice, the One who does not wrong a single soul, The does not fear inequity from His servants against Him.

This is what all the Books and the Messengers conveyed: authentically documented telling that no *sharia* can stand out to teach otherwise, and not in the least, no prophet taught otherwise. The Trinitarians, the worshippers of the Cross, deserted all of this and adhered to the dubious resemblance in the meanings, the general phrasing of words, and to sayings of the way-strayers before them who misguided many a soul, and they themselves turned away from the Right Path. The roots of the Trinitarians and their sayings about the Lord of the Worlds utterly contradict that to the most extreme of all measures.

Had not Muhammad bin Abdullah emerged, the prophethood of all other prophets would have been null and void.

The people of Israel before and after Moses.

Had not Muhammad bin Abdullah (*peace be upon him*) emerged, the prophethood of all other prophets would have been rendered null and void, for the emergence of his prophethood is a confirmation to theirs and a testimony to their authenticity. His emergence is one of the signs the former prophets foretokened, and the Most High pointed out to this very meaning in His saying:

﴿Nay! he has come with the (very) Truth, and he confirms (the Message of) the apostles (before him).﴾ (al-Saf-faat: 37)

﴿بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ﴾ (الصافات: ٣٧)

The messengers foretokened his coming, and his coming is a

attestation to them, for it is the interpretation of what they told, and there is no disagreement between this and the other sayings: his confirmation to the messengers is his testimony to their truthfulness and to his belief in them. He confirmed their truthfulness by his very coming and saying. Similar to this is the saying of the Messiah:

«And remember, Jesus, the son of Mary, said: «O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an apostle to come after me, whose name shall be Ahmad.» ﴿al-Saff: 6﴾

﴿إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِيْ اِبْرٰهِيْمَ اِنِّى رَسُوْلُ اللّٰهِ اٰتٰىكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُوْلٍ يَّاتِيْ مِنْ بَعْدِي اٰمَنُوْا اٰمَنُوْا اٰمَنُوْا﴾ (الصف : ٦)

When the Torah foretold his coming and his prophethood, his very emergence came a confirmation to it, then he (the Messiah) foretold the coming of a prophet after him. Thus the emergence of the foretold messenger came an attestation to him as it was in the Torah. The Will of God in Him Messengers is that the former foretells the coming of the latter, and the latter bears witness to the former. Had not Muhammad bin Abdullah emerged, and had he not been sent out, the prophethood of the former prophets would have been rendered null and void. God, praised be He, does not renege on His promises or differ His telling. He foretold Abraham and Hagar manifest foretells, and we did not see them die out, and they did not come to pass till the emergence of the Messenger of God (*peace be upon him*). Hagar was foretold by signs no other woman in the world was given other than Mary the daughter of Imran when she was given the foretold of the coming of the Messiah. However, Mary was given the foretold only one time, where Hagar was given the foretold about Ishmael twice, and it was given to Abraham many a times. Then, after her death, God mentioned Hagar addressing her through the tongue of the prophets. In the Torah it is mentioned that God said to Abraham:

«I have replied to your plea concerning Ishmael.

I have blessed him and made him great and glorious.»

This is the version of some of the translators. As for the version translated by the «seventy two Rabbis» it reads that:

«He will give an offspring to twelve nations.»

It also reads that:

«When Hagar ran away from Sarah, the angel of God appeared to her and said:

O Hagar the slave girl of Sarah! where did you come from and where are you going to!?

She said:

«I ran away from my mistress».

The angel said to her:

«Return to your mistress and obey her, I shall multiply your offspring and theirs till they become countless. You will conceive and give birth to a son whom you shall name Ishmael, because God heard thereupon your humility. He will be the eye of the people, and his hand will be above all and the hand of all stretched toward him in submission, and his dwelling will be on the borders of all of his brethren.»

In another passage, the story of her placement with her son Ishmael in the wilderness of Faraan, is mentioned. In it, it is mentioned that:

«The angel said to her:

Rejoice O Hagar!, let your heart be pleased, for God Most High heard the voice of the boy. Stand up, carry him, and hold tight to him, for God is preparing him for a great nation.» and that God bestowed a blessing on her, and thereon appeared a water well. She went and filled the skin-bag from it and gave the boy to drink. God looked after her and the boy till he grew up, and his dwelling was in the wilderness of Faraan. These are four pure foretokens for the mother of Ishmael: two of them were sent down upon Abraham and two upon Hagar. There are other foretokens in the Torah about Ishmael and his son and that they are a very great nation where the stars in the sky can be counted; but they cannot. This foretoken is but completed by the emergence of Muhammad bin Abdullah and his nation.

The people of Isaac stayed living dispersed and expelled under the rule of the pharaohs and the Copts till God rescued them through His prophet and interlocutor Moses bin Imran. He bequeathed them the land of al-Shaam (Syria) which became the center of their kingdom. Then, He took it away from them and dispersed them on the surface of the earth a Diaspora: their glory and their kingdom dispossessed, the swords of Sudan (Negroes) took them in, and red-shamed people over-rode them. When the Prophet (*peace be upon him*) emerged, these prophecies were completed and it took a long time for them to come to pass. And the people of Ishmael took leadership over those around them; they pulled them down to the ground and grounded

them to powder, and they spread all over the world. All the nations stretched out their hands to them in humbleness and submission. The eminence they reached was as high as the stars between India and Habasha (Ethiopia, Abyssinia) between the far South and the land of the Turks, the Saqalibah and Khazar. They possessed what is between the Khafiqayn till the meeting point of the waves of the two seas. The name of Abraham came to life again on the tongues of the nations. After the emergence of the Prophet (*peace be upon him*), no child, woman, freeman, bondman, male or female was left out without knowing Abraham and the family of Abraham.

As for the Nazarenes religion - although it spread in many great countries - its adherents had no perceptible sovereignty nor a cogent might in the dominion of Ishmael and his mother Hagar. The hands of this nation did not become above the hands of all, nor did the hands of all other nations stretch out for them in submission. So are the rest of the foretokens aforementioned: they all give an irrefutable evidence that they meant to point out to Muhammad bin Abdullah (*peace be upon him*) and his nation, for if their interpretation did not mean to indicate his emergence (*peace be upon him*), then all of these prophecies would have been nullified. For this reason, when the unbelievers from among the people of the Book knew that it is impossible to believe in the former prophets without believing in the prophet they foretokened, they said instead:

«We are still waiting for him to come, for he has not come yet.»

When some of them who went to extremes in refuting his claim realized that he is that prophet from the son of Ishmael, they denied the fact that Abraham ever had a son called Ishmael and that this son never existed. It is not too much for the people of slander, the brothers of monkeys, and the killers of prophets to say such things; neither is it too much for the Trinitarians, the worshippers of the Cross, who uttered the most atrocious profanities against the Lord of the Worlds to defame our religion and discredit our Prophet (*peace be upon him*). We here make it clear that they can prove neither a virtue nor a prophethood, nor a sign, nor a miracle appertaining to the Messiah unless they admit that Muhammad is the Messenger of God. Otherwise, in discrediting him, nothing of the attributes pertaining to the Messiah can be proved at all.

They cannot prove for the Messiah any virtue or prophethood if they disbelieve in Muhammad. the Jews are the mentors of the Nazarenes in concocting The fable of the crucifixion and the news about the Messiah.

We say: «people of Trinity, worshippers of the Cross! if you disbelieve in the Qur'an and in Muhammad (*peace be upon him*), where do you get the reasons from to prove a virtue or a miracle for the Messiah!?. Who conveyed to you a sign or a miracle of his? You followed those who came about two hundred and some tens of years after his departure. You were told of a vision and you hastened to believe it.». It was worthier for those who disbelieved the Qur'an to deny as well the existence of Jesus in the world, because they do not accept the foretold of Jesus about him (Muhammad). They are, in particular, his avowed enemies who slandered him with the most atrocious accusations. The stories about the Messiah and the Cross are but the fabrications of the Jews who are the masters of similar acts, though among themselves, they are immensely indecisive about him as you (the Nazarenes) are.

The Jews allege that when they captured him they put him in prison for forty days. They said: you were unable to imprison him for more than three days before you killed him, for he was helped by one of the Romaeen leaders who was working with him in the craft of medicine. In the Gospels you have in your hands, it is mentioned that he was taken on Friday early morning and was crucified at nine o'clock on the same day. When do you agree with the Jews in conveying the news about him?. And the Jews unanimously agree that he did not do a miracle nor did he show them any sign except that he once flew up when they were about to seize him. Thereupon, one of them chased after him. He flew higher than he. Then Jesus fell down as they allege. It is mentioned in the Bible in their hands that:

«The Jews asked him one day:

What do you do to get to the point where you fulfil the ordain of God Most High?

The ordain of God is that you believe in the one He sent, he said.

What sign of yours can you show us so that we believe in you, and you know that our forefathers ate manna and quails in Mafawez (passes of deserts)!, they said to him.

If Moses fed you bread, I feed you a heavenly bread, he said, meaning the bliss of the Hereafter.

Had they known a miracle to him they would have not posed a similar question. In the Bible in your hands, it states that the Jews said to him:

«Show us a sign through which we can believe in you!»

He said:

«Put down a house and I shall rebuild it for you in three days.»

Had the Jews known a sign by him, they would have not said that. Had he shown them a miracle before, he would have mentioned it to them. Again, in the Bible in your hands, it mentions that:

«They came asking him for a sign. He rebuked them and said:

No sign is given to an impudent and wicked tribe.»

It also mentions that they said to him while he was on the Cross (as you the Nazarenes think):

«If you were the Messiah, bring yourself down, then we believe in you.»

They sought a sign and he gave none. O people of the Trinity, the worshippers of the Cross!, if you disbelieve the Qur'an, no sign or virtue to Jesus the son of Mary can be confirmed, no one would pay attention to the news conveyed by you or by the Jews because of the utterly irreconcilable differences in your narratives, and of your uncertainty in your accounts. So do the Jews agree upon the fact that he did not claim a trace of godhood to himself contrary to what you believe in although it would have not suited their purpose better if he did, for it would have provided them with an irrefutable evidence to denying him. However, there is an ample evidence why the Jews accused him of attributing godhood to himself, and this is because when he departed and his mention lingered behind, the rabbis and the scholars of the Jews feared that their laymen would follow him, for his teachings strike a tender cord in the hearts of the pure-minded. To circumvent that, they showered him with atrocious fallacies and attributed to him a claim in godhood to ward off the selfless people away from him.

***The accounts of the Jews and the Nazarenes about Jesus
and his lineage cannot be trusted.***

Among themselves, the Jews have enough differences about Jesus. It is a fact that points out to their uncertainty about anything relating to him. Some of them say that he was a man from their midst and that they knew his father and his mother: that is attributing his

virgin mother who never committed a sin. May God put His wrath upon them for these slanders. They call his father: the Romaeen adulterer Bandira, and his mother: the hair dresser, and they allege that her husband Joseph bin Judas, found Bandira in her bed. He then abandoned her and denied her son. Some of the Jews abstained from going as far and said that his father is indeed Joseph bin Judas, Mary's husband. They mentioned that the reason why this association of being the breed of adultery had been stuck to him is because: one day he was with his teacher Bahshou'e bin Barkhia with the rest of the pupils in a journey. They dwelled in a place. A woman from his family came over and started exaggerating in her hospitality to them. Bahshou'e said:

«How becoming this woman is!»

meaning what she was doing. Jesus as they alleged- said:

«Had not she had a defect in her eye.»

Bahshou'e shouted at him and said:

«O you *mimzar* (meaning bastard) how would you commit sight adultery by looking at her.»

Then he returned to Jerusalem boiling with anger, banning his name, and putting a curse on him that would last for four hundred centuries. Then Jesus joined one of the Romaeen leaders and worked with him in the craft of medicine, and as such giving him power over the Jews while they were at that time under the protection of the emperor Petarios. He kept violating the precepts of the Torah: returning to them sometimes, and objecting to them other times, till he ended up to what he was.

Other Jewish sects say something different. They say that he was playing ball with the kids. The ball fell in the midst of a group of Jewish leaders and the kids felt embarrassed to retrieve it but Jesus did not. He strode amidst the leaders and took it.

«You are but a bastard.»

The extent of the differences among the Jews in this matter reaches to such a point that they called his father as they alleged the man who betrothed Mary the daughter of Joseph bin Judas the Carpenter. Some object to this claim and say that it was Joseph the iron-smith instead.

The Nazarenes allege that she had a husband and he was Joseph the son of Jacob. Some say he was Joseph the son of Al. They also have their differences in tracing his forefathers and their numbers back to Abraham. Some mention less, some mention more than the

others. This is what the Jewish scholars have to tell us about him and about the crucifixion which, as it is well known, was not witnessed by any of the Nazarenes, and was witnessed only by the Jews who said:

«We killed him and we crucified him.»

These are the people who said about him what we conveyed to you coming from them. If you have believed in the Crucifixion you may as well believe them in the rest of their accounts!; but if you disbelieve them through what we say about him, then what is the reason behind your believing them in the Crucifixion and your disbelieving in the ultimate source of truth (the Qur'an) whose truthfulness is proven irrefutably and which states that they (the Jews) had neither killed him nor crucified him, but God did spare him and protect him. He (Jesus) is more precious and noble before God than to let him suffer through what you (the Nazarenes) and the Jews said about him.

The Nazarenes are the most disunited people in their religion and in what their different and known denominations agreed upon.

As for the news coming to you, we have never known a nation more disunited about its worshipped god, its prophet, and its religion than you. If you ask a man, his wife, his mother, and his father about their religion, each one gives you a different answer. If you have ten of them studying the religion, they end up with ten different sects except the agreement of their main denominations upon the Trinity, the worship of the Cross, and that the Messiah the son of Mary, is not a good servant of God nor a prophet nor a messenger, but a true god, creator of heavens and earth, of the angels and the prophets, and that he is the one who sent the messengers and showed miracles and signs through their deeds, and that the world has a god, a father God, still He is, and that His son descended from heaven and incarnated himself in the Holy Spirit and in Mary, then He and His human son became one God, one Messiah, one Creator, and one Sustainer. Then Mary conceived him and gave birth to him. Then he was captured, crucified, felt the excruciating pain, died and was buried. After three days, he rose, ascended to heaven and sat on the right side of His Father. They said that the one that Mary gave birth to, was seen by the people and dwelled with them is God Himself, and he is the son of God and the word of God. He is the Eternal, the Everlasting, the Creator of heavens and the earth, the same one that Mary gave birth to, the same one who dwelled in her womb for nine months. He is the same one who was suckled and weaned, ate, drank,

defecated, captured, crucified, tied up with ropes and had his hands nailed.

***The disagreement of their main denominations
in the personhood of the Messiah.***

Then they disagreed. The Jacobites the followers of Jacob Barade'ee said that he was called as such because his raiment was made of rags from the pack-saddles of donkeys and camels. He used to patch them together and wear them. They believe that the Messiah has one nature made up of two components: one human (*Nasoot*) and the other divine (*Lahoot*), and that these two components united and became one human being, one essence, and one person. This one nature and one person is the Messiah. He is all human and all divine at the same time: one nature, one person out of two. They also said that Mary gave birth to God who was captured, crucified, nailed, died, was buried, and then rose.

The Malikites (who are the Romaeans and are so called in comparison to the religion of Malik (the king) and not in comparison to a man called «Milkania» who is supposedly the writer of their essays, as some non-knowledgeable people say) said that the eternal son, who is the word, was incarnated from Mary a complete incarnation like the rest of the peoples bodies, and was incorporated into that body a soul complete in reason, knowledge, and science like the souls of the rest of the people. And he became a human being in body and soul which are two components of the essence of human beings. And he became a god from the essence of Divinity like His father for ever. In the essence of human beings, he is one of them like Abraham, Moses, and David, and he is one person in the sense that he did not become more than one. The essence of Divinity became a part and parcel of his being for ever. The essence of humanness the son of Mary wore was right for him, and he is one person, he did not become more than one. he has two natures, to each of which there is a complete will: in his Divinity, he has a will like the Father, and in his humanness, he has a will like the will of Abraham and David. They said that Mary gave birth to the Messiah; a name that comprises both: the *Lahoot* and the *Nasoot*. And they said that the one who died is the one that Mary gave birth to, and he is the same one who was crucified, nailed, slapped, and tied up with ropes; but the *Lahoot* did not die, did not suffer pain, and was not buried. They said that he is a complete god in the essence of his *Nasoot*. And that he has two wills:

the *Lahoot* will and the *Nasoot* will. They came up with the same things the Jacobites brought about, that Mary gave birth to God. However, as they allege, they have declared God to be above death. If you examine their saying, you find it actually to be the same as the saying of the Jacobites, let alone their contentions and disagreements about him, although the Jacobites went farther than they in their blasphemous disbelief both in word and content.

As for the Nestorians, they went as far as to say that the Messiah is two persons and two natures with one will, and that when the *Lahoot* existed with the *Nasoot*, they came to have one will. The *Lahoot*-as they say- accepts neither an increase nor a decrease, nor does it mix with anything, while the *Nasoot* accepts an increase or a decrease. As such, the Messiah came to be both: a god and a human being. In the essence of the *Lahoot* he is the God who is above any increase or decrease. In the essence of the *Nasoot*, he is a human being, prone to increase or decrease. They said that Mary gave birth to the Messiah in his *Nasoot*, and that the *Lahoot* was never separated from him.

All of these sects refused to see the Messiah as a servant of God; he did not. They turned away from worshipping God; he did not. They worshipped him instead of God where the highest ranks of servanthood is the submission to God. Muhammad and Abraham are better than he in this context, and they hold higher ranks in the echelon of servanthood. God chose him to be a servant to Him, but the Trinitarians refused the choice of God.

The Arianists - the followers of Arius - say that the Messiah is a servant of God like the rest of the prophets and the messengers. He is lorded, created, and made. Al-Najashi (Negus) was on this belief. If the Trinitarians can get hold of one of them, they would tear them to pieces. They would do to them what would they do to anyone who blasphemes against the Messiah. The common people of every one of these three sects do not comprehend the real meanings behind the rhetoric of their trusted elite. Rather they say that God cohabited Mary in the same manner a man cohabits a woman, and He made her pregnant and she gave birth to His son. They do not know that what their high priests had concocted for them are mere hallucinations and tailored fiction. They say:

«What we hum we believe in, and it is needless for us to know the three persons of the two substances and the two wills to save being intimidated and confused by details beyond our ken.»

«They say: (God) Most Gracious has begotten a son! * Indeed ye

have put forth a thing most monstrous! * At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin, * That they should invoke a son for (God) Most Gracious. * For it is not consonant with the majesty of (God) Most Gracious that he should beget a son. * Not one of the beings in the heavens and the earth but must come to God Most Gracious as a servant. * He does take an account of them (all) and hath numbered them (all) exactly. * And everyone of them will come to Him singly on the Day of Judgement. ﴿Mariam: 88 - 95).

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝٨٩﴾ نَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ ۖ
وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ۝٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يُبْغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا
﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مِلَاقَى الرَّحْمَنِ عَبْدًا ۝٩١﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا
﴿وَكُلُّهُمْ عِندَ رَبِّهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝٩٢﴾ (مریم : ٨٨ - ٩٥)

Muhammad acquitted the Messiah and his mother from the falsities of their enemies, and acknowledged the high rank he deserves. He kept God free from the falsities of the Trinitarians about Him.

These are then the sayings of the enemies of the Messiah: the Jews and the extravagant Trinitarian Nazarenes, the worshippers of the Cross. Thereafter, God sent Muhammad (*peace be upon him*) who unveiled the doubts about the Messiah and relieved the anxiety by acquitting the Messiah and his mother from the fallacies of the Jews, from their slander and lies against them. And he glorified the Lord of the Worlds, the Creator of the Messiah and his mother, and held Him above the prevarication of the Trinitarians, the worshippers of the Cross who uttered against God the most atrocious of blasphemies. He acknowledged the rank of the Messiah, who is his brother (in prophethood), in the rank God put him in: one of the most honourable of ranks. He believed in him, bore testimony to him, and professed that he is a servant of God, His Spirit, and His word which He bestowed upon Mary the Virgin, the Chaste, the pure, the Righteous, the lady who was above all the women of the world in her time. He attested to the miracles and the signs of the Messiah, and relayed on the authority of God that he who disbelieves in the Messiah will find in Hellfire an everlasting dwelling. He proclaimed that His Lord, the Most High, honoured His servant and messenger and kept him away from blemish. He protected him so that the

brothers of the monkeys could never harm him, contrary to what the Nazarenes alleged that they (the Jews) killed him. Rather, He lifted him up to Him protected, supported, and victorious. Not a single thorn his foes could harm him with, nor their hands could reach him in harm. He raised him before Him and hosted him to dwell in heavens, and He will send him back to earth to avenge through him from the anti-Christ and his ilk. Then, through him, He will break the Cross, kill the pig, show the Truth of Islam, and bring victory to the people of his brother (in prophethood) Muhammad who is more deserving than anyone of the people; (may peace be upon both of them). If this saying about the Messiah was put in one palm of the hand, and the saying of the worshippers of the Cross, the Trinitarians, is put in the other, it would be plain and clear to anyone with a brain the size of a grain to see the disparity between the truth and the saying of those who inflicted upon themselves the anger of God.

Without Muhammad, we would have not known that Messiah, the son of Mary - who is a messenger to God, His servant, His word, His Spirit - has ever existed. The Messiah the Jews deliberately tailored is as such one of the most evil creatures of God and not the Messiah of true guidance. And the Messiah the Nazarenes describe is one of the most fictitious of fallacies who could have not existed neither according to reason nor according to innate character, and nothing can be more impossible in existence to happen than that. Had he existed as such (Trinity and incarnation), then all the proofs and evidences negotiable through reason would have had to be abolished and declared null and void. And no trust would have been left for anyone to believe in anything reasonable anymore. The impossibility of his existence and being as such is above all other impossibilities. Had what they say been factual, the whole world would have run out of reasons to exist, the Throne, and the Chair would have become non-existent. There would have been no Day of Judgement, no Resurrection, no Paradise, and no Hell. No wonder about the agreement of the strayed nation whom God described as more straying from the Right path than cattle, sheep, and camels, to agree on similar things! Every falsehood in existence, attributable to a nation, is applicable to them. Previously, we came to the mention of great nations, that only God can keep count of, who unanimously agreed on disbelief and misguidance after they witnessed the manifest signs. The worshippers of the Cross are similar to their brethren, the polytheists and the people of falsehood.

CHAPTER THIRTEEN

The Nazarenes received the precepts of their creed From the participants in the congregations: Ten congregations the Nazarene scholars held and during which each accused the other of disbelief, and each cursed the other. The story of the Messiah before his emergence and after it till his Ascension, and what his followers met from the Jews and the emperors.

In mentioning their predication in their religion on the convening of the councils who accused each others of disbelief, and the receiving of the precepts of their religion according to their authority we herein mention how it all started, how did it proceed, and how it ended, as if you (the readers) are an eye witness.

On the tongues of His prophets, God, praised be He, gave them glad tidings of the coming of the Messiah through Moses till the time of David and the succeeding prophets. The prophet who foretold his coming the most was David, and the Jews were waiting for him to come, and they believed in him before his emergence. When he came they disbelieved him out of outrage and jealousy. They drove him away a vagrant in the lands, expelled him, and attempted to kill him many a time till they conspired to capture him and to kill him once and for all. But God safeguarded him and rescued him from their hands. He forbade his humiliation on their hands, and it appeared to them that they captured him; but they did not as the Most High said

﴿That they rejected Faith; that they uttered against Mary a grave false charge; * That they said (in boast) we killed Christ Jesus the son of Mary, the apostle of God;- but they killed him not, nor crucified him but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture follow, for of surety they killed him not: -﴾ (al-Nisaa': 156- 157-)

وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بَهْتًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن سُبُّهُ لَمْ يَدْرُوا الَّذِي أَخْتَلَفُوا فِيهِ لَبَّىٰ شَكٌّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ (النساء: ١٥٦، ١٥٧)

There has been some differences in the interpretation of the meaning of His saying:

﴿So it was made to appear to them﴾ (al-Nasaa': 157)

﴿وَلَكِنْ شِئًا لَهُمْ﴾ (النساء : ١٥٧)

This verse- it is said - bears the meaning that his crucifiers mistook someone else to his likeness for him without realizing their mistake and without knowing (later on) that he was neither killed nor crucified. But when his enemies said that they killed him and crucified him, and their saying coincided with his Ascension from earth, the confusion held ground and the Nazarenes were duped into believing their enemies allegations. As such, they acquired another edge in ignominy. No matter what, the Messiah, praise of God and His peace be upon him, was neither killed nor crucified without any shadow of doubt.

After his Ascension, the disciples dispersed in the lands bent on his religion and teachings: calling upon the nations to believe in the Oneness of God, in His Messiah. Between an overt embracer and a covert believer, many people adopted his religion while the enemies of God- the Jews- were inflicting on his companions and followers untold harm and mischief. At the hands of the Jews and the Romaeans, the disciples and the followers of the Messiah suffered enormously and excruciatingly from being killed and tortured, expelled and imprisoned, and from many other infliction. In the time of the Messiah, the Jews were under the protection of the Romaeans: their overlords. The Kings deputy in Jerusalem wrote to his king informing him about the Messiah and his disciples, about the many miracles he performs from curing the born-blind and the leper to calling the dead into life. He (the king) was on the verge of believing in him and of embracing his religion; but his companions disagreed with him. Then the king died and his successor fell hard on the disciples of the Messiah. Then he died and a successor followed. During his time, Mark wrote his Gospel in Hebrew and traveled to Alexandria calling upon the people to believe in the Messiah. He was the first person to be appointed a patriarch to Alexandria, and he brought around him twelve clergymen in the tradition of the twelve chieftains of the people of Israel during the time of Moses. He commanded them that when the patriarch dies to choose another from among themselves, and they (the twelve of them) are to bless him by putting their hands on his head. Then they are to choose a righteous man, anoint him a priest, and keep their number to twelve.

This tradition was kept till the time of Constantine where it was stopped, and they agreed on appointing the patriarch from the clergymen of any country and on calling him the «pope» which means the "father of the fathers". Then Mark took the road to Barqah preaching the religion of the Messiah. Then another king took over and waged an onslaught against the followers of the Messiah. He inflicted on them all sorts of pain and torture, and in his time, Peter, the head of the disciples, wrote Mark's Gospel in Romaeon on his authority and attributed it to Mark. During his time, Luke wrote his Gospel in Romaeon to a great noble man from Romaea. He wrote the «Eberaksis» for him which narrates the stories of the disciples, and in his time Peter was crucified. It is alleged that Peter asked him (the king):

«If you want to crucify me, crucify me lying down lest I would not be like my Master who was crucified in the upright position.»

Peters head was cut off from the neck twenty two years after the Ascension of the Messiah. Mark sojourned in Alexandria and Barqah for seven years calling upon the people to believe in the Messiah. He was killed in Alexandria and his body was burnt. In this manner, the emperors, the kings of the Romaeans continued (their onslaught against the Nazarenes) till the king of Egypt, called Titis, destroyed Jerusalem seventy years after the Messiah, after he surrounded it and inflicted a great famine on its people. He killed all males and females to the point that they (his soldiers) split-opened the bellies of pregnant women and bashed their children by tossing them against the rocks. He ransacked the city, put it on fire, and counted the dead afterward. They counted three thousands thousand (three millions). Other kings came to succeed. One of them was particularly stern with the Jews. They brought news for him that the Nazarenes are saying that the Messiah is their king and his king who will stay till the end of time. The king was enraged. He gave orders to kill all the Nazarenes to the last one of them in his kingdom. John, the writer of the Gospel by his name, was there: he ran away. Then the king had a change of heart. He ordered a hospitable treatment to them and stopped standing in their way. Another king came to succeed. He inflicted great misery on the Nazarenes. He killed the patriarch of Antioch in Romaea. He also killed the bishop of Jerusalem who was a hundred and twenty years old, and he crucified him. He gave orders to crucify the Nazarenes and they suffered dearly till the Romaeans decided to have mercy on them. His

ministers told him that the Nazarenes have a religion and a *sharia* and that it is unlawful to enslave them. They asked him to let them go. During the reign of this king, John wrote his Gospel in Romaeen, and in that time the Jews returned to Jerusalem. When they became numerous and the city became overcrowded with them, they intended to install a king from among themselves. When the news reached Caesar, he sent against them an army, and a countless number of them was killed. Then another king succeeded and the people reverted to idolatry. He killed many of the Nazarenes, then his son succeeded him and during whose time the Jews were massacred in Jerusalem, the city was destroyed, and the Jews ran away to Egypt, to al-Shaam (Syria), to the mountains, and to the Jordan valley. They dispersed on the surface of the earth. The king gave orders not to let a single Jew live in the city without being killed and eradicated, and to let the Greek inhabit the city. Jerusalem became full of Greek nationals and the Nazarenes living in their custody (Zimmah). The Greek saw the Nazarenes frequenting a rubbishy tip place in the city to pray in. They prohibited them and built a temple on the site which they called al-Zahra. Never again the Nazarenes were allowed to come close to this site. Then the king died and was succeeded by another who installed a Jew an archbishop of Jerusalem. Ibn al-Batreeq said:

«From Jacob, the first archbishop of Jerusalem, to Judas Yehuda), the archbishop appointed by the king, all the archbishops of Jerusalem were circumcised.»

Then another king succeeded. He wreaked havoc and waged a long war against the Nazarenes. In his time, a severe drought struck the people and brought them to the verge of annihilation. They asked the Nazarenes to supplicate to their God, the Nazarenes did, and rain fell and the drought and the disease ceased. Ibn al-Batreeq said:

«And in his time, the patriarch of Alexandria wrote to the archbishop of Jerusalem, to the patriarch of Antioch, and to the patriarch of Romaea, a letter about the Easter (Pass-over) of the Nazarenes and their fasting and how it can be traced back to the Pass-over of the Jews.»

They wrote books about it which are still the same to the present time. He said:

«This is because, after the Ascension of the Messiah, when the Nazarenes celebrate the fete of Epiphany (Eid al-Ghattas), they next day fast for forty days, and then break their fast on the tradition of the

Messiah, because when he went to Jordan, he stayed in the wilderness forty days.»

The Nazarenes used to follow the Jews in celebrating the Pass-over. Those patriarchs took account of the Pass-over to be their fast breaking. The Messiah used to celebrate the occasion with the Jews, and his companions kept following his lead till they innovated a fasting change and they stopped fasting after the fete of Epiphany. They moved the day of their fasting in a way that their fete does not coincide with that of the Jews. Then this king died and was succeeded by another, and in his time was Julianus, and the Persians rose to power and conquered Babylon, Amid, and Faris (Persia). And Azdashir bin Babek ruled over Asdtakhar. He was the first king to rule over Faris (Persia) in the second period. Then Caesar died and another succeeded, then another who was heavy-handed on the Nazarenes. He inflicted on them a great pain and killed many of them. He killed every scholar among them, then he extended his killing campaign to the Nazarenes living in Egypt and Alexandria. He destroyed the churches and built in Alexandria a temple he named: «The Temple of the God». Then another Caesar succeeded him, then another in whose time the Nazarenes lived quietly and in peace. His mother used to love the Nazarenes. Then another succeeded him and inflicted on the Nazarenes untold calamities and killed many of them. And the people took up idolatry. He killed many of the bishops, and he killed the patriarch of Antioch. When the patriarch of Jerusalem heard about him being killed, he ran away, abandoned the chair, then died. Another king succeeded him, then another. In his time, Mani the liar appeared and claimed himself a prophet. He had many tricks and intrigues in his sleeve. Bihram,, the king of the Persians, arrested him and split him to two halves. He arrested two hundred of his followers and infixed their heads in the mud till they died. Then Phillip succeeded him. He believed in the Messiah; but some of his army leaders jumped at him and killed him. Then Dariqios, also called Daqnianos, succeeded him. He inflicted on the Nazarenes untold calamities and killed of them a countless number. He killed the patriarch of Romaea, built a great temple, erected idols inside it, and commanded the people to prostrate before them and offer them sacrifices, and he who dared disobey was killed. As a result, many of the Nazarenes were killed and crucified at the temple. From among the children of the leaders of the city, he took seven lads and made them his own, and endeared them above all his

household. They did not use to prostrate before the idols. When the news reached the king, he imprisoned them then he freed them. He visited one of his resorts and the lads took all of their money and gave it in charity. Then they went to a big cave in a mountain and hid inside it. God caused them to sleep, they slept like dead. The king commanded to have the cave entrance blocked so that they die inside it. One of the army leaders took a sheet of copper and engraved on it their names and their story with Daqianos, put the sheet in a copper box, buried it inside the cave and then blocked the cave entrance. Then the king died.

Paul was the first to innovate the Lahoot (divine nature) and the Nasoot (human nature) natures of the Messiah.

Then another Caesar succeeded him. In his time, he appointed a patriarch to Antioch called Paul the Damascene (al-Shami), and he is the first to have innovated the idea of the *Lahoot* (Divinity) and the *Nasoot* (human nature) of the Messiah. Before him, the Nazarenes unanimously believed that the Messiah was a servant of God, a messenger, created, made, and lorded. No two persons among them believed otherwise. Paul, the first to have corrupted the religion of the Nazarenes, said that:

«Our Master, the Messiah, is born from the *Lahoot* (Divine substance) as a human being like one of us in his essence,» that the beginning of the son is from Mary, that he was chosen to be the most perfect example of the human essence, and that he was endowed by the company of the divine bliss, love dwelled in him as well as the will, and for this reason he was called «son of God». He also said that God is one essence and one person.

The First Council

Sa'eed bin al-Batreeq said:

«And after his death, thirteen bishops convened in the city of Antioch and looked into Paul's statement. They necessitated damnation upon him. They damned him and damned everyone who adopts his novelty. Then they went off.»

Then another Caesar succeeded him, during whose time the Nazarenes prayed in *mattamores* (underground granaries) and indoors out of fear from the Romaeans. The patriarch of Alexandria showed no fear of being killed. He kept showing consideration to the Romaeans till he built a church in Alexandria. Then other Caesar succeeded, two of them ruled over the Romaeans for twenty one

years. They inflicted great calamities and terrible pain and killing beyond description on the Nazarenes. They raped women, extorted money, and massacred many thousands of the Nazarenes. They tortured saint Gregorius (Girgis) with all kinds of torturing means and then killed him. In their time, the patriarch of Alexandria was beheaded. He had two disciples. In his time, Arius used to say:

«The Father is God alone, One and Eternal, and the son is created and made. The Father was existent when the son was not.»

Peter said to his two disciples:

«The Messiah damned Arius, beware of accepting his saying.

I saw the Messiah in my dream wearing a split gown. I said:

O Master! who split your gown!?. He said: Arius, beware of accepting him enter the church with you.»

Five years after the killing of Peter, one of his two disciples became the patriarch of Alexandria. He dwelled therein for six months, then he died. After what happened to Arius, it seems that he changed his mind and this patriarch accepted him in the church and made him a bishop. Then another Caesar succeeded. He chased the Nazarenes and killed them. God poured vengeance on him and he perished ignominiously. Then two Caesars came after him. One of them was the king of al-Shaam (Syria), the land of the Romaeans, and some of the East; and the other was the king of Romaea and its environs. They both were like two hungry lions against the Nazarenes. The extent of killing, capture, and expulsion they inflicted on them and never been committed by any king before. Constantine, (the father of Constantine) was a king with them. He was a religious man who hated idols and liked the Nazarenes. He took off to the side of the island of Rouha. He arrived in one of Rouha's villages and saw a beautiful woman called Helena who had embraced the Nazarene religion at the hand of the bishop of Rouha, and learnt how to read the Books. He asked her father to give her in marriage to him and they got married. She bore to him Constantine who grew up in Rouha and learnt the wisdom of the Greeks. He had a nice looking face, was little inclined to evil doing, and was fond of learning and philosophy. At the time, Alianus, the king of the Romaeans, was a wicked man, merciless, an avowed abhorrer to the Nazarenes, a persistent killer to them, and a womanizer. He and his companions did not spare a beautiful girl without raping her. The Nazarenes were exerting strenuous efforts against him. The news about Constantine being a quiet lad, peace loving, fond of learning, reached him. The

fortune tellers and the priests told him that he is going to be a great king. He plotted to kill him. Constantine fled away from Rouha and joined his father. The succession to the throne turned to him. Then his father died. God flooded Alianus with all kinds of afflictions to the point that the people were bamboozled by what befell him, and even his enemies empathized with him. Alianus returned to himself thinking: perhaps what befell me is because of my transgressions at the Nazarenes?!. He wrote to all of his deputies to release the Nazarenes from jails, treat them kindly and generously, and ask them to pray for him. God bestowed well-being upon him and he became in a position of health, vigor, and strength better than what he was before. When he regained his health and strength, he switched to worse than what he had been before. He wrote to his deputies to kill the Nazarenes and not let anyone of them live in any of his cities or villages. The dead were carried in a hurry and were thrown in the sea and in the deserts. As for the other Caesar who was with him, he too was heavy-handed on the Nazarenes. He enslaved those who were in Romaea, plundered their wealth and killed their men, women and boys.

Constantine: the first to have devised the sign of the Cross.

When the people of Romaea heard about Constantine being a hater to evil and a lover to good, and that the people of his kingdom were living with him in safety and peace, their leaders wrote to him asking him to deliver them from the slavery of their king. When he read their letters he was stricken with grief and sorrow, and felt hesitant about what to do. Sa'eed al-Batreeq said that according to the Nazarenes allegation, a cross from a planet appeared to him in the sky in the middle of daytime with a writing around it reading: «With this you conquer». He asked his companions if they saw what he saw. They replied «yes». Thereupon, he embraced the Nazarenes religion. He readied himself to fight the above-mentioned Caesar. He had a big cross made for him molded of gold, and had it put in the front array of the army. Then he set out with his army and conquered Caesar. He killed a great number of Caesar's soldiers, and Caesar fled away with what was left of his companions. The people of Romaea received Constantine with a wreath made of gold and with all kinds of festivities, entertainment and play. They were very happy indeed. When he entered the city, he treated the Nazarenes with generosity and dignity and had them return to their countries after having been exiled and banished. The people of Romaea held a

seven-day long fete feasting for the king and the Cross. When the news reached Alianus, he mustered his soldiers and readied himself to fight Constantine. When the eye met the eye, they were defeated and their swords confiscated. Alianus escaped and kept running, hiding himself from one village to the other till he reached his home country. He summoned his magicians, priests, and fortune tellers to whom he endeared and trusted and beheaded them lest they find his captives in the hand of Constantine. He passed his orders to build churches and set up a land tax office in every town to finance the building process. He embraced the Nazarene religion and built a reputation for his staunch religious zeal. Fifteen years later he disputed the matter of the Messiah with the Nazarenes; they were confused. He ordered a council to be held in the city of Nicea where the Trust (confession of faith) was held after this council - as I shall explain later on -. Arius wanted to participate but the patriarch of Alexandria forbade him saying that Peter told them that God damned Arius and enjoined them not to accept him in the church. There was in Asyoot a bishop who used to preach on the same line as Arius. The patriarch of Alexandria damned him too. And there was a great temple in Alexandria named after Saturn, and inside it there was a copper statue called «Michael» and the people of Egypt used to hold a great fete for this statue on the twelfth of each month of Hachsh (November) offering it many sacrifices. When the Nazarene religion gained supremacy in Alexandria, its patriarch wanted to break the statue and abolish the sacrifices; but the people of Alexandria stood in his face. He came up with a subterfuge, he said:

«It would be worthier to make this fete for God, for this statue cannot benefit or harm you.»

They responded to him. He broke the statue, made out of it a cross, and named the temple «the Church of Michael». When the patriarch of Alexandria prohibited Arius from entering the church, Arius and two bishops set out against him. He appealed to Constantine for help. Arius contended that he had aggressed against him and kicked him out of the church unjustly. The king summoned the patriarch of Alexandria to debate with Arius in front of him. Constantine sent a messenger to Alexandria who brought the patriarch with him, and both, the patriarch and Arius, held a debate. Constantine said to Arius:

* «Explain your point of view»

He created the son and he became a word to Him; but still made and create the heavens, the earth, and what is in between them, as he says in the Bible:

(He granted me authority over the heaven and the earth)

As such, he became their creator through the power granted to him. Then the word became incarnated from the Virgin Mary and from the Holy Spirit. Thus, this entity became a one Messiah. The Messiah now is two persons: a word and a body, both are totally created.»

The patriarch of Alexandria replied saying:

«tell us now who is the one we should worship in your opinion: the one who created us or the one who did not!?»

«The One who created us» said Arius.

«If your Creator is the son as you said, and the son is created, then worshipping the created is worthier than worshipping the Father who is the Creator. On the contrary, worshipping the Father who created the son becomes a disbelief and worshipping the created son becomes belief, and this is one of the most blasphemous sayings» said the patriarch.

The king and all the attendees appreciated the patriarchs argument and abhorred Arius. Many other matters were also debated with them. Constantine ordered the patriarch to declare Arius and all who adhere to his viewpoint as disbelievers. The patriarch suggested this declaration to be delivered in the presence of the rest of the patriarchs and bishops in a council where a case can be made against Arius and where he would be declared a disbeliever and where the patriarch can explain the religion to the people and make it clear.

The Second Council

Where the wording of the Trust (Confession of faith) was formulated.

Constantine the king sent messengers to all the countries summoning the patriarchs and the bishops. After one year and two months, two thousand and eight hundred bishops gathered in the city of Nicea. They were of different opinions and denominations. some of them were on the belief that the Messiah and Mary are two gods apart from God, and these are the «Meriamists». Some were on the belief that the substance of the Messiah was from the same substance of God like a flame of fire hanging to a flame of fire where no diminution happens to the former because it is kindling the latter.

Some of them said that Mary did not conceive for nine months, but light passed inside her abdomen like water passes through a spoon because the word of God entered her ear and went out from the place where a child is born, and he was born there and then, and this is the saying of al-Baad and his followers. Some were on the belief that the Messiah was a human being born from divine substance (*Lahoc* like one of the human race in his essence, and that the beginning of the son started from Mary, and that he was chosen to be sincere to the human essence accompanied by the divine blessing that dwell in him through love and willingness, and that is why he was called «the son of God». They also said that God is one essence and one entity. They give Him three names, they do not believe in the «Word» nor in the Holy Spirit, and this is the saying of Paul and his followers. Some of them were on the belief of three gods: good and bad, but just among each others, and this is the saying of Marqioon and his followers. Some said that the Messiah is «our Lord» and this was the belief of three hundred and eighteen bishops. Ibn al-Batreeq said:

«When Constantine heard their points of view he was quite bamboozled. He hosted them in a house and treated them with respect and generosity. He ordered them to discuss the matter among each other to see who among them is right so that he can adopt the viewpoint.»

Three hundred and eighteen bishops among them agreed on one religion and one viewpoint, and they argued against the rest and won over them where the rest of the bishops were on different viewpoints and denominations. The king held a great council to the three hundred and eighteen bishops. He sat in the middle of the council, took off his ring, his sword, and his scepter, and gave them to the king. He said:

«Today I give you authority over the kingdom. Do whatever you think needs to be done for the cause of the religion and the uprightness of the nation.»

They blessed him, decorated him with his sword and said to him: «Declare the Nazarenes religion and defend it.»

They prepared for him forty epistles containing precepts and legislation suitable for them and for the king to implement. The three leaders of the council were the patriarch of Alexandria, the patriarch of Antioch, and the bishop of Jerusalem. The patriarch of Rome sent two men on his behalf and all agreed on damning Arius and his

(the wording of the confession of the belief) and said that the son is born from the Father before the Creation had taken place and that the son is from the nature of Father that is not created and agreed on the Nazarene Easter to be on a Sunday after the Jewish Easter (Pass-over) and that the Jewish Easter is never to be on the same day as theirs. They prohibited marriage for the bishops although, since the time of the disciples up to the «Three hundreds and eighteen bishops Council» all bishops had wives. The custom was that when a person is appointed a bishop and he was married, his wife had to stay married to him for good. The patriarchs were exceptions: they had no wives, and no married man could become a patriarch.

Then al-Batreeq continued- they (the Council participants) went off generously treated and well looked after. This took place when Constantine the king had already been on the throne for seventeen years. He ruled three years afterwards, and during the first of these years, he pulled down the idols, had them smashed, and killed the idolators. In the second year he gave orders not to have in the dewan (service) any children other than the Nazarenes and princesses and leadership be given to them. In the third year he established the celebration of Easter Friday and made the following Friday a public holiday during which war was forbidden. Constantine went before the bishop of Jerusalem to restore the site of the Tomb and the Cross, and to build churches. He started the building of the Church of Resurrection. Helena, his mother, said:

«I have vowed to walk to Jerusalem, reach the Holy Sites and build them.»

The king gave her a huge amount of money. She walked with the bishop of Jerusalem and built the Church of the Resurrection on the site of the Cross. She also built the church of Constantine.

After that, they held a great council in Jerusalem. With them there was a man whom the patriarch of Constantinople stealthily let in with a group of people to debate the patriarch of Alexandria. When this man returned to the king, he appeared to be on a different line to Arius where he used to be on the same opinion as Arius and a supporter to his saying. This man stood up and said that Arius did not say that the Messiah was a created man, but he said that through him things were created because he is the Word of God through which the heavens and the earth were created, and that God created all things through His Word and things did not create His Word as the Messiah said in the Bible:

«Through His hand everything was created, and without Him nothing can be.»

He also said that because of Him there was life, and life is the light of the people, and that because of Him the world existed,

«He told us that because of Him things came to existence.»

Ibn al-Batreeq said that this was the saying of Arius, but the three hundreds and eighteen bishops aggressed against him and altered his saying wrongfully and intentionally. The patriarch of Alexandria replied to him saying:

«The three hundred and eighteen bishops did not lie about Arius, neither did they wrong him, because he did say that the son was the Creator of all things without the Father. And if all things were created through the son without the Father being a creator, it means that He did not create a single thing, and this would be a falsification to his saying:

The Father creates, and I create.

He also said:

If I do not do my Father's doing, do not believe me.

He also said:

As the Father brings to life whom He wills or cause him to die, so does the son: he brings to life whom he wills and causes him to die.

This indicates that he does give life and cause to die.

This refutes the allegation that he is not a creator. As for your saying that things were made through him; since we said that the Messiah is undoubtedly alive and acting, and this is indicated through his saying: "I make the creation and life," your saying that through him things were made comes to mean that he created them and thus they were created through him. Had the matter been different, both sayings would be contradictory. As for the saying of some of Arius companions that the Father wills the things and the son creates them, and that the will is the Father's and the act of creation is the son's. this concept lends itself to contradiction if we still want to believe that the son is created be God. As such, the fortune of the created in the act of creation is more than the fortune of the Creator Himself, because one willed and the other executed His will, and the other willed but he did not execute his will; so the former is more fortunate than the latter. It becomes mandatory that the action of one of them is a response to the will of the other on the same line as every acting agent among the created people does what the Creator ordained him to do. And His judgement would be

affected in the way He judges the good and the choice. If he has a choice he could be obeyed or disobeyed, he could be rewarded or chastised, and this is more abominable when it is said.»

He also replied to him saying:

«If the Creator was to create His creation through a created agent, given that the created agent is without any shadow of doubt of the Creator, then you would have alleged that the Creator acts through an agent other than Himself, that is He needs someone else to complete His action, for He could not act without this agent, and the one needing the other is an indicator of imperfection; but the Creator is High above all of that.»

He (al-Batreeq) said that when the patriarch of Alexandria refuted the arguments of the deviators and exposed their invalidity, they (the deviators) were embarrassed and ashamed. They conspired against the patriarch of Alexandria and beat him to the point that he almost lost his life. Constantine's maternal nephew rescued him from their hands. The patriarch of Alexandria fled to Jerusalem accompanied by none of the bishops. He consecrated oil (chrism), allowed the churches, and anointed them with the chrism. He then went to see the king and told him about what happened to him; but the king sent him back to Alexandria. Ibn al-Batreeq said:

«The king gave orders that no Jew is to live in Jerusalem, no requity is to be tolerated, and he who does not embrace the Nazarenes religion is to be killed.»

The Nazarene religion flourished and some of the Jews converted to Christianity. It was said to the king that the Jews were converting out of fear of being killed, but at heart they were still on their religion. The king said:

* How can we make sure of that?

Paul the patriarch then said:

* The consumption of pork in the Torah is unlawful, and the Jews do not eat pork. Give orders to have pigs slaughtered, their meat cooked and offered for food. Those who do not eat from it are then known to be still on the religion of the Jews.

The king said:

* If pork in the Torah is unlawful to eat how can we make it lawful for us to eat and give to others for food?

Paul said to him:

* Our Master the Messiah abolished all that the Torah contains and came up with a new covenant and a new Torah which is the Bible

It is mentioned in the Bible that all that enters the abdomen is not unlawful nor it is unclean, for that which makes man unclean is that which comes out of his mouth.

And Younus narrated that:

«Paul, the head of the disciples, while he was praying for six hours during the day, he fell asleep. He saw the sky split open and provision fell down from it and reached the earth. It contained all four-legged creatures on earth, from wild beasts to cattle and birds of the sky. He heard a voice saying to him:

«O paul! wake up, slaughter and eat.»

Paul said:

O Lord! I have never eaten anything unclean or defiled before!

He heard a second voice saying to him:

Eat all that God had purified, it is not unclean».

In another version it reads:

«That which God purified do not make it unclean»

he heard the voice saying this to him three times, then the provision was lifted to the sky. Paul was surprised and he felt confused. The king gave orders for the pigs to be slaughtered, their meat cooked, cut into small pieces, and be served at the doors of churches on Easter Sunday all over the Kingdom, and where every person when coming out of the church be given a mouthful of the pig meat. He who refused to eat was killed, and many were killed.

Then Constantine died. His oldest son - also called Constantine - succeeded him. During his days the companions of Arius and their followers met with him. They made their belief and sayings sound acceptable. They said that the three hundreds and eighteen bishops who met in Nicea had erred and had deviated from the truth in their saying that the son and the Father are of the same essence. He gave orders that this statement is wrong and is never to be uttered again, and the king meant it. The bishop of Jerusalem wrote to the king not to accept the saying of Arius' companions, because they are deviators from the truth and, disbelievers, and that three hundred and eighteen bishops damned them and everyone who follows their lead. The king accepted the bishops saying. Ibn al-Batreeq said that at that time, Arius saying was carried over to Constantinople, Antioch, and Alexandria. In the second year of Constantine's reign, an Ariusan became the patriarch of Antioch and was succeeded by another Ariusan.. He (ibn al-Batreeq) continued saying that as for the people of Egypt and Alexandria, who were in their majority Ariusan and

Manian (Manicheans), they overpowered the churches and took them. They pounced on the patriarch of Alexandria to kill him; but he ran away and hid himself. Then a group of patriarchs and bishops from the Nazarene denominations mentioned to each other what happened to them, how each sect clung fanatically to its patriarch till they killed each other. The Nazarenes differed from each other to a great extent. Their disagreements increased so did their councils, where in each council they engaged in cursing each other. Here we mention some of their councils after the aforementioned two.

The Third Council

Fifty years after from the date of the first council in Nicea, the ministers and the leaders convened with the king in a third council. They debated that the belief of the people has been corrupted and overcome by the teaching of Arius and Macedonius (Maqdonius). They asked the king to write to all the bishops and the patriarchs summoning them to convene and clarify the Nazarene Religion. The king wrote to all the concerned people in his kingdom, and a hundred and fifty bishops convened in Constantinople. They looked in depth into Arius saying and found out that it states that the Holy Spirit is made and created and that the Messiah is not a god. The patriarch of Alexandria said:

«In our belief the Holy Spirit is not different from the Spirit of God, and the Spirit of God is but His life. If we say that the Spirit of God is created, it would be as if we say that His life is created. And if we say His life is created, we would have made Him not alive and this is a disbelief in Him.»

All the participants damned anyone who adopts Arius' saying. They also damned some of their bishops and patriarchs who were propagating different concepts unacceptable to them. They pointed out that the Holy Spirit is a creator and not created, a god from a true god, from the nature of the Father and the son, one essence, and one nature. They added to the text of the Trust coined by the three hundreds and eighteen bishops the phrases that:

«We believe in the Holy Spirit, the life giving Lord, who is from the Father, who exists with the Father and the son, who is worshipped and adored.»

Where the original text of the Trust stated they Holy Spirit only. They pointed out that the son, the Father, and the Holy Spirit are three persons, three faces, and three characteristics, and that they are one in a trinity and a trinity in one, and that the body of the Messiah

is a speaking, rational soul. This council was concluded after they had damned many of their bishops and people.

The Fourth Council

Fifty one years later, they had another council about Nestorius. Nestorius taught that the Virgin is not the mother of God for real, and that is why they are two: one of them is God who exists from the Father, and the other is a human being and he exists from Mary. And this human being whom we call the Messiah is unified with the son of God and he is addressed as a god and as a son of God; but he is not so in reality; it is because of the talent and the agreement of both names on the line of ennoblement and respect. Nestorius viewpoint reached the patriarchs far and between. They corresponded among one another and agreed to refute his viewpoint. Two hundred bishops among them convened in the city of Ephesus and they invited him for a debate. He deferred three times. They agreed to damn him and damn him they did, and they expelled him. They pointed out that Mary gave birth to a god and that the Messiah is a true god from a true god, a human being with two natures. When they damned Nestorius, the patriarch of Antioch stood up for him. He summoned the bishops and kept debating with them in the presence of the king till he cornered them. The heated argument flared into a big fight. They damned each other and the situation culminated to a nefarious quarrel. The king intervened and reconciled them. Then the bishops wrote an attestation that the saint Mary gave birth to a god who is: «our Lord Jesus the Messiah who is coexistent with God in nature (*Lahoot*) as well as with the people in human nature (*Nasoot*). They declared two natures, one entity and one unity, and persisted adamantly in damning Nestorius, and he ended up being expelled (excommunicated). He took off to Egypt where he dwelled for seven years and where he died and was buried. His belief died with him till ibn Sarma, the archbishop of Nassibeen revived it and spread it in the lands of the East where most of the present Nazarenes of the East and Iraq are Nestorians. This fourth council was concluded with an unabated damnation on Nestorius, his followers, and on anybody who believes in his teaching a propos.

The Fifth Council

Then they had a fifth council concerning the teaching of a physician and a monk in Constantinople called Otisus who said that the body of the Messiah is not the same as our bodies in nature, and

that the Messiah is of two natures before the incarnation, and of one nature afterward. He was the first to have innovated this saying which the Jacobites believe in. One of the bishops visited him, debated with him, cut through his viewpoint and refuted his argument. He then went to see the patriarch of Constantinople and he told him about the debate and his refutation. The patriarch of Constantinople summoned Otisus and held a great assembly and debated with him. Otisus said:

«if we say that the Messiah is of two natures then we would have followed the saying of Nestorius. I say that the Messiah is of one nature, one entity, because he was of two natures before the Incarnation; but when he accepted being incarnated, the two natures were dissolved and he became of one nature and one entity.»

The patriarch of Alexandria said to him:

«If the Messiah was of one nature, then the old nature is the recent nature, and if the old is recent than the standing up in the sitting down and the hot is the cold.»

Otisus refused to change his argument; the assembly damned him. He appealed to the king and alleged that they treated him wrongfully, and he asked him to write to all the patriarchs summoning them for a debate. The king summoned the patriarchs and the bishops from every corner of the lands to convene in the city of Ephesus. The patriarch of Alexandria backed up the saying of Otisus and overcame the patriarch of Constantinople, Antioch, Jerusalem, and the rest of the patriarchs and the bishops. He wrote to the patriarch of Romaea and to the assembly of the priests. He forbade them and prevented them from the sacrifice offering if they do not accept Otisus saying. The Trust (the text of confession of the faith) became marred and the saying of Otisus became the belief in Egypt and Alexandria which is the Jacobites creed-. The fifth council was dissolved with each group cursing the other, forbidding its teaching, and distancing themselves from it.

The Sixth council:

Then they held a sixth council in the city of Halqadoon. When the king died Marqion succeeded him. Bishops from all over the land convened with him complaining about the wrong-doing and the injustice of the previous council, and that the teachings of Otsius had overcome the people and corrupted the Nazarene religion. The king summoned all the patriarchs and the archbishops and the bishops of Halqadoon. Six hundred and thirty bishops convened and looked

into the saying of Otsius and the patriarch of Alexandria who had overcome them (in the fifth council). They unanimously invalidated the teachings of both of them and damned them. Then they confirmed their declaration that the Messiah is a god and a human being in place of God in *Lahoot* and in place of us in human nature (*Nasoot*). And that he is defined by two natures perfect in divinity (*Lahoot*) and perfect in human nature (*Nasoot*), and that he is one Messiah. They confirmed the sayings of the three hundred and eighteen bishops and accepted their sayings that the son is with God in place, a light from the light of a true god, from a true god. They damned Arius and said that the Holy Spirit is a god, and that the Father, the son, and the Holy Spirit are one of one nature and three persons. They confirmed the conclusion of the third council which was held in the city of Ephesus: I mean the council of the two hundred bishops against Nestorius. And they said that the Virgin Mary gave birth to a god who is our Lord Jesus the Messiah, who is with God in nature and with the human beings in nature. They declare that the Messiah had two natures and one entity. They damned Nestorius, the patriarch of Alexandria, the council of Ephesus, and the third council, the council of the two hundreds bishops held in Ephesus the first time. They damned Nestorius, and between Nestorius and the council of Halqadoon twenty one years had passed. This council was concluded with the damnation of those that we have mentioned of their bishops and predecessors. They declared them disbelievers and distanced themselves from them and their sayings.

The Seventh council:

Then they held another council - the seventh council - during the reign of Anistas the king. It was that Saros the Constantinian adhered to the viewpoint of Otisus. He came to the king and said that the Halqadoonian council of the six hundred and thirty bishops had erred in damning otisus and the patriarch of Alexandria and that what these two had said is the true religion and that no religious teaching is accepted from anyone else. He asked the king to write to all of his deputies to damn the «six hundred and thirty» and to teach the people of the one nature, one will, and one entity belief. The king responded to his request. When the news reached Elia he patriarch of Jerusalem, he gathered the monks and damned Anistas, the king, Saros, and all who adhere to their saying. The news reached the king; he expelled him to Aylat and appointed John a patriarch for Jerusalem, because John had guaranteed him to damn the

Halqadoonian council of the six hundred and thirty. When he came to Jerusalem, the monks convened and admonished him not to accept Saros' viewpoint and to defend the Halqadoonian council, and that they will stand by him. The news reached the king. He sent one of his leaders and commanded him to warn John to reject the account of the Halqadoonian council or else he will remove him from his seat. The leader ended upthrowing John in jail. The monks visited him in jail and pointed out to him to accept the leader's verdict; but when the leader came to visit him he damned those who damn the monks. Ten thousand monks convened with Madras, Saba and the heads of the monasteries. They damned otisus, Saros, Nestorius, and anyone who does not accept the conclusion of the Halqadoonian council. The king's messenger got scared of the monks, and the news reached the king. The king was on the verge of expelling John when the monks and the bishops convened and wrote to him that they do not accept neither Saros viewpoint nor anybody else's from among the deviators even if their blood was to be spilled. They asked him to hold back his harm to them. The patriarch of Romaea wrote to the king denigrating his deed and damning him. The council also dissolved with the participants cursing each other as we described.

Saros had a disciple called Jacob who believed in his mentor's saying. He was called Jacob al-Baradee after whom the Jacobites are named. He corrupted the Trust of the Nazarenes. Then Anistas died and Constantine succeeded him. He gave amnesty to all the people Anistas the king had had sent to exile. On the occasion, the monks gathered, showed the book of the king, and feasted sumptuously as they alleged. They backed up the Halqadoonian council of the six hundred and thirty bishops. Then another king succeeded where the Jacobites were the majority in Alexandria and had killed one of their patriarchs who was a Malakite. The king sent one of his leaders to Alexandria with a great army. He entered the church, disguised himself in the garment of the patriarch, and prayed. They threw stones at him to the point that he was about to die. He went away. After three days he told them that he had received the book of the king. He asked for the bells to toll, for the people to gather in the church on Sunday. No one in Alexandria stayed behind without coming over to hear the book (message) of the king. He arranged for a signal between him and his soldiers, when he makes it, they were to turn their swords against the people. He went up to the pulpit and said:

«O people of Alexandria! if you but return to the truth and abandon the saying of the Jacobites, or think not that the king would not send to you agents to shed your blood.»

They threw stones at him and he feared for his life. He made the signal and his soldiers used their swords killing everybody inside and outside the church. Countless number of people met a horrible death to the point that the soldiers floundered in the spilled blood. Many escaped, and the saying of the Malakite appeared.

The Eighth Council:

Afterward, they held the eighth council, one hundred and three years after the Halqadoonian council. It was held in Manbij, a town to the east of Halab (Aleppo) and close to it, to discuss the viewpoint of the bishop of Manjab who believed in the transmigration of the souls: (Tanasukh), and disbelieved in the Resurrection. On the other hand, the bishop of Rooha, the bishop of al-Moosaysa, and another bishop were saying that the body of the Messiah is a phantom and it is not for real. The king summoned them to Constantinople and its patriarch said to them:

«If his body is a phantom, then his deeds should be likewise, his sayings, and every seen body of anyone of the people: saying and deed, should be as such.»

He said to the bishop of Manbij:

«The Messiah had risen from the dead and told us that is how the people will be resurrected on the Day of Judgement. In his Bible he said:

«The Hour will not come to pass till all the people in the graves, when they hear the words of the son of God, answer to him.»

How could you say then that there is no Resurrection!»

He claimed him deserving disgrace and damnation, and the king assigned a council to keep on damning him. He summoned the patriarchs of the lands and one hundred and forty six bishops met. They condemned the bishop of Manbij and the bishop of Moosaysa and held on to the saying of the bishop of Rooha that the body of the Messiah is real and not a phantom, and that he is a perfect god and a perfect human being, known by two natures, two wills, two deeds, all in one entity. They backed up the previous four councils that were held after the Halqadoonian council and that the world is not lasting, the Resurrection will come to pass, the Messiah will bring about great glory, he will judge both the living and the dead as the three hundreds and eighteen bishops said.

Then Ninth council:

Then they held a ninth council during the days of Mou'a-weyah bin abi-Sufyan during which they threw mutual damnations at each others. It was held concerning a monk and a saint at the same time called Mooqasamas who had two disciples. He went to see Qasta the wali and he reprimanded him for the infamy, and the horridness of his belief. Qasta had Mooqaslamas' hands and legs cut off and his tongue plucked out. He inflicted the same thing on one of his disciples and had the other one whipped and expelled. The news reached the king of Constantinople. He passed his concern to Qasta asking him to send him the most notable of his bishops to tell him about the argument and who started it so that he can dismantle all the saintly fathers and damn those who deserve damnation. He sent him one hundred and forty bishops and three deacons. When they arrived in Constantinople, the king joined to them one hundred and sixty eight bishops of his own, and the assembly added up to three hundred and eight. They exempted the three deacons from being present. The patriarch of Constantinople and the patriarch of Antioch headed this council where Jerusalem and Alexandria had no patriarchs. They damned the previous saints who differed in their viewpoints from them. They named them one by one and they were a group. They damned the believers in one will, then they sat together and recapitulated the straight Trust (as they alleged); they said:

«We believe that the One is from the *Lahoot*, the only son who is the Eternal and Everlasting word, equal to the Father the God in essence, who is our Lord Jesus the Messiah. He has two natures, two deeds, and two wills in one entity and one wholeness, defined as perfect in his divinity and perfect in his human nature. I testify as the Halqadoonian council testified before that in the last days, god the son was unified with the Virgin the lady Mary the Saint bodily, a human being with two souls, and this is done through the mercy of God Most High, Lover of the human race, and no mixing, corruption, disunity, or separation was incurred on him, but he is one acting like a human being acts in his nature and like God in His nature. He is the only son and the incarnate eternal word till it became in the flesh for real as the sacred Bible says, and without moving away from his place. It (the word) does not change, but it has two deeds, two wills, and two natures: divine and human in which the truth is manifested. And each one of these two natures works in partnership with the other as two non-antagonistic and independent

wills. They work with the human nature through the divine Omnipotent will.»

This is their testimony and the Trust of the sixth council- the Halqadoonian council -. They confirmed what the previous five councils came up with, and they damned whom they damned. Between the fifth council and this council there passed one hundred years.

The Tenth Council:

Then they held a tenth council when the king died and his son succeeded him. The assembly of the sixth council met and alleged that their meeting was futile. The king summoned one hundred and thirty bishops who confirmed the conclusion statement of the sixth council and damned those who damned them and opposed them. They also confirmed the conclusion statements of the five councils, damned whom they damned, and then dispersed. These councils and their congregations became extinct, and these were the scholars of the Nazarenes and their predecessors, the transferors of the religion to the latter Nazarenes upon whose teachings the latter Nazarenes predicate. These ten famous councils comprised about fourteen thousand bishops, patriarchs, and monks, each accusing the other of disbelief, and each damning the other. Their religion was founded on damnation on the testimony of some of them, and each one of them is a damner and a damned.

***If the religion of the Nazarenes is exposed to a people
Who had no previous knowledge of God, they would refuse To accept it.***

This was the case of the predecessors with their closeness in time to the days of the Messiah, with the presence of their elite among them, with the state being theirs, the word being theirs, and where their scholars were in the best conditions they could be. This was the way they celebrated the foundation of their religion and reflected their concerns about it, as you (the reader) see. Then, with all of that, they were lost and disconcerted despite divided between a damner and a damned, never sure of anything. No saying of theirs about their god can be taken for serious, for every one of them adopted his whims as his god and voiced his damnation and self-acquittal against those who followed a different opinion. What would one think about the scum of the predecessors, the trash of the bygone, the rubbish of

the confused, and the off-spring of the Lost? The span of time they lived in as such is long and vast, and they diverted far away from the real religion. Their religion became the teachings of their monks (not the teachings of God), and they became a people, if you go under the skin, you find them like live stocks, although they were in the shape of human beings. Rather they were as the Most High said, and who can ever be more truthful in his saying than God:

«Or thinkest thou that most of them listen or understand? they are only like cattle;- Nay, they are worse astray in path. »(al-Foorqaan: 44)

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾﴾
(الفرقان : ٤٤)

These are the people whom God praised be He- meant in His saying:

«Say: O people of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way. »(al-Ma'idah: 77)

﴿قُلْ يَٰأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾﴾ (المائدة : ٧٧)

By the testimony of God and His Messenger about them, they were the people of misguidance, and they were the people of damnation by their own testimony about themselves, damning one another?. God praised be He, damned them on the tongue of His Prophet in his saying

(peace be upon him):

«Allah damned both the Jews and the Nazarenes, for they have taken the graves of their prophets worshipping places. Do not imitate them.»

This happened while the book was one, the Lord was one, the prophet was one, and the call was one. and all of them held tight to the Messiah, his Bible, and his disciples, and yet they differed about it in such an evident way. Some of them say he is a god, some say he is the son of God, some say he is one of three, some say he is but a servant of God, some say he is a divine person within the Trinity and that he is of the same nature, some say he is two elements within the Trinity, with two natures. And there many other assumptions that their predecessors recounted. And everyone accuses his co-religionist

of disbelief. Had there been a people who never had a previous knowledge of a god and the Nazarenes showed them their religion as such, they would have held back and refused to accept it. Thus, when you compare between this and what the Seal of the Prophets and the messengers (peace be upon all of them) came with, you will know in a way beyond all doubt that the religion before God is Islam.

***Faith in anyone of the prophets is not possible with the
Repudiation of Muhammad's prophethood. The miracles of
Muhammad are greater and more evincive.***

It is not possible to believe in any of the prophets while repudiating the prophethood of Muhammad the Messenger of God (*peace be upon him*). He who disbelieves the prophethood of Muhammad is even more disavowing to the prophethood of the other prophets, and this can be proved in more than one way:

The former prophets foretold his prophethood and ordained their peoples to believe in him. He who rejects his prophethood would have disbelieved the former prophets in their foretold of his coming and would have disobeyed their ordainment and enjoinder to believe in him. And believing in him is one of the imperatives of believing in them. When the imperative is rejected then the predicates connected to it are categorically rejected. But the validity of these predicates is manifest from the many proofs produced previously and which sustain totally and categorically that he (*peace be upon him*) is a prophet mentioned in the Divine Books on the tongues of the prophets. When the predicate is confirmed, one cannot invalidate the imperative without invalidating the predication.]

The call of Muhammad bin Abdullah (*peace be upon him*) is the same call of all the messengers before him, from the first to the last. The disbeliever in his call is a disbeliever in the call of all of his brethren (in prophethood), for all the messengers came with the same message he came with. When a disbeliever belies him, he would have alleged that what he came with is a falsehood and thus it is a disbelief in every messenger God had sent, and in every Book God had sent down. It is not possible to hold the belief that what he came with is true and, at the same time, alleging that he is an impostor prevaricating against God while the whole matter (of his authentic prophethood) is crystal clear. This would be at the same level of a group of witnesses who had testified to the truth of a matter and their opponents believed them and testified to their truthfulness, and,

when another group of people confirmed their truthfulness, the opponents accuse them of falsehood and that what they had testified to never existed. This would be an invalidation by the testimony of all the witnesses without any exception. The acknowledgement of the validity of the testimony and its truthfulness with the saying that the witness is lying does not acquit the sayer from prevarication. As the case would have been if Muhammad (*peace be upon him*) had not emerged, then all the prophethoods and prophecies of the former prophets would have been null and void. Thus, if he is not believed in, then none of the former prophets is believed in.

The signs and the evidences that indicated the authenticity of his prophethood and his truthfulness are many times more than the signs of the former prophets. No prophet had a sign that necessitated the belief in him other than Muhammad (*peace be upon him*). This includes any sign similar to his or similar in its indications to his, or of the same kind. The signs of his prophethood are greater, more overwhelming and more significant, and the ascription of his prophethood through a chain of many uninterrupted authorities, proximal in time, of different countries and periods, and the impossibility of their collusion to lie, provides a definitive proof. The ascriptive knowledge of the signs of his prophethood is as certain as the knowledge of his existence, emergence, and country, leaving no place for haughtiness to doubt it. And the haughty person against accepting it is indeed audacious and slanderous. It would be like a haughty person who refuses to believe what the majority of the people had seen of lands, provinces, mountains and rivers, because he had not seen them himself. If such an aspersion is permissible, then a similar aspersion in the existence of Jesus, Moses, and the signs of their prophethood is even more permissible. If such a slanderous discrediting of them and the signs of their prophethood is strictly intolerable, then non-tolerance against anyone discrediting Muhammad (*peace be upon him*) and the signs of his prophethood should be stricter. For this reason, when the people of the Book knew that faith in Moses can never be completed while discrediting Muhammad, they disbelieved the whole lot and said:

❖ **No just estimate of God do they make when they say: nothing doth God send down to man (by way of revelation) say: who then sent down the Book which Moses brought?- A light and guidance to man, but ye make it into (Separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye know not- neither ye nor**

your fathers, Say: God (sent it down) then leave them to plunge in vain discourse and trifling. ﴿al-Anaam: 91﴾

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُبَدُّونَهَا وَيُخْفُونَ كَثِيرًا وَعِلَّمْنَاهُ مَا لَمْ تَقْلَمُوا أَنَّهُ وَلَا ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ﴾ (الأنعام: ٩١)

Sa'eed bin Jubayr said:

«A Jewish man called Malik bin Alsaif came arguing with the Prophet (*peace be upon him*). The Prophet (*peace be upon him*) said to him:

I adjure you by the One who sent down the Torah upon Moses, do not you find in the Torah that Allah dislikes a fat man of religion!

He was a fat rabbi. The enemy of Allah got angry, and he said:

By God! God did not send down anything upon anyone

His companions who were with him said:

Woe unto you! not even Moses!

He said:

By God! God did not send down anything upon any human being.

Thereupon, Allah, Most Exalted in Power, Most Sublime, sent down the verses (above-mentioned).

The following is a statement from Ikrima:

«Muhammad bin Ka'b said:

Some people of the Jewish community came to the Prophet (*peace be upon him*) while he was sitting with his legs drawn up and wrapped in his garment. They said:

(O aba-l-Qasim! would not you bring us a Book from heavens like the Book of Moses, tablets carried by agents from God Most Exalted Most Sublime?)

Thereupon, Allah Most Exalted Most Sublime sent down the following verses:

«The people of the Book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (Miracle)﴾ (al-Nisaa': 153)

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ﴾

(النساء: ١٥٣)

A man from the Jewish community came and said:

God did not sent down anything neither upon you nor upon Moses or Jesus or anyone. God did not send down anything upon

anyone. God did not send down anything upon a human being.

The Messenger of Allah (*peace be upon him*) changed his posture and said:

Upon no one?!»

Some of them said that this verse was sent down describing the disbelievers of Quraysh for it is they who repudiated the origin of the message and belied the messengers. The people of the Book repudiated neither the prophethood of Moses nor that of Jesus, and this is the viewpoint of Ibn Jaryr; he said:

«This saying is more deserving in correctness than any other, but because it is told in the course of telling about them, it looks as if it is describing them (the Jews) although there is no account that connects it with them. The content of this account including whom God intended to mention in this verse, or the actual identity of the person who denied that God had ever sent down a Book on a human being; it does not reflect what the Jews believe in. it is well known that Judaism upholds the Books of Abraham and Moses and the psalms of David. As such, the telling from the beginning of the verse to this point is a telling about the disbelieving pagans. As for His saying:

﴿No Just estimate of God do they make.﴾ (al-An'aam: 91)

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الأنعام: ٩١)

It is connected to it and not disconnected from it, confirming his saying. I said that this sura was sent down in Makkah and it describes the Arab unbelievers, the deniers to the very origin of the prophethood. However the question remains to be asked: how can one convince them with what they deny, namely the Book that was sent down on Moses? Also how could it be said to them:

﴿But ye make it into (Separate) sheets for show while ye conceal much (of its contents):﴾ (al-An'aam: 91)

﴿تَحْمِلُونَهُ فَرَادَيْسَ يُدَوِّنَهَا وَتُخْفُونَ كَثِيرًا﴾ (الأنعام: ٩١)

It sounds like this especially when it is read in the second person case. Could this be describing any people other than the Jews? they used to conceal anything in the Book that did not suit their whims and purposes, and disclose what is left. He protested at their partial revelation of the Book of Moses, then He reproached them on having betrayed God and His messengers in doing that. They concealed some of it and disclosed some, and this follows logically from mentioning their total repudiation to the prophethood, their concealment to it with tight lips, to their repudiation to what they

confirmed in their Book. This is a known and an undeniable disposition of theirs, for he who conceals some of the Book that he confirmed to be from God, it would not be hard for him to repudiate the root of the prophethood. Then he protested against them to have rejected that which they have known through revelation and that neither they nor their forefathers would have known otherwise through any means, other than the revelation that God sent down upon His prophets and messengers. He (God) ordained His messenger to answer to this question:

﴿Say: Who then sent down the Book which Moses brought?﴾(al-An'aam: 91)

﴿قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى﴾ (الأنعام : ٩١)

He said: «God» that it is God who sent it down, that they disbelieved and repudiated it; believe you in it and attest to it, and:

﴿Then leave them to plunge in vain discourse and trifling.﴾(al-An'aam: 91)

﴿ثُمَّ ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ﴾ (الأنعام : ٩١)

The best answer to this question would be as follows: that God-praised be he- confuted them with what the people of both Books attest to considering the fact that they are the people of knowledge in religion before the nations who have no Book, that you (the deniers) have repudiated the origin of the prophethood by denying what God had sent down: that he did not send down anything upon a human being. Here is the Book of Moses which the people of the Book attest to and it is higher than you: ask them about it. Here is the Qur'an, it contains many similar accounts where God praised be He quotes the people of the Book as witnesses against the deniers of the prophethoods and the partnerless Oneness of God (Tawheed). The intended meaning is that if you deny that God had sent down upon a human being anything then who sent down the Book of Moses? If you do not know he answer, ask the people of the Book. As for His saying:

﴿But ye make it into (separate) sheets for show, while ye conceal much (of its contents):﴾ (al-An'aam: 91)

﴿تَجْمَعُونَهُمْ قُرَاطِيسَ يُبْدُونَهَا وَيُخْفُونَ كَثِيرًا﴾ (الأنعام : ٩١)

When it is read in the third person case, it reflects a telling about the Jews in its absenteeistic connotation, and when it is read in the addressee mode, it would be addressing people of the same kind, and this is one of the landmarks of his prophethood: to have told the

people of the Book of what they intended to do with their Books, and that they made them piles of papers, revealed some and concealed most of them. This can only be known, apart from themselves, by a revelation from God. And His saying: «but ye make it separate sheets» does not necessitate implying an address to those whom He gave an account about, those who said:

«God did not send down anything on a human being»£ but it is a logical consequence from the same thing to its equal, to its look-alike, or to its attached aspect. The Qur'an contains many similar (linguistic) examples like:

﴿Man we did create from a quintessence (of clay);﴾ (al-Muminoon: 12)

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ﴾ (المؤمنون: ١٢)

to the end of the verse. He goes on from the individual created from clay who is Adam- to the species created from the sperm- who are his off-spring. In one word, He used the pronoun to include all. Another example is His saying Most High:

﴿it is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God their Lord (saying): If thou givest us a goodly child. We know we shall (Ever) be grateful. * But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but God is Exalted High above the partners they ascribe to Him.﴾ (al-A'raaf: 189- 190)

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلًا خِفَيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَبْلًا لَتَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ (الأعراف: ١٨٩ ، ١٩٠)

To the end of the verses. This is similar to His saying Most High:

﴿If thou wert to question them, who created the heavens and the earth? they would be sure to reply, they were created by (Him), the Exalted in Power, Full of Knowledge. * (Yea the same that) Has made for you the Earth (like a carpet Spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way); * That sends down (from time to time) rain from the sky in due measure; and we raise to life therewith a land that is dead; even so will ye be raised (from the dead). * That has created pairs in all things, and

has made for you ships and cattle on which ye ride, * In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the (kind) favour of your Lord, and say, Glory to Him who has subjected these to our (use), for we could never have accomplished this (by ourselves), ﴿al-Zakhruf: 9 - 13﴾

﴿وَلَيْنَ سَأَلْنَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشَرَنَا بِهِ بَلَدَةً مَيْثًا كَذَلِكَ نُخْرِجُوهَ ﴿١١﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾ لَسْتُمْ عَلَى ظُهُورِهِ تُدْ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَمَّ مُقْرِنِينَ ﴿١٣﴾﴾ (الزخرف: ٩ - ١٣)

In both estimates, by denying the prophethood of the Prophet Muhammad (*peace be upon him*) and in their haughtiness against it, their repudiation and total denial became complete. They saw that if they attested to some of the prophethoods and rejected his, their contradiction and separation between the analogous and the equal would show up, and that it would be impossible for them to believe in one prophethood and repudiate the prophethood of the Prophet which is more prominent and its verses are more in number and greater than the ones they attested to. God recounted that those who denied that he sent His Messenger and sent down His Books, did not give Him due reverence and that they undermined Him-praised be He Most Sublime. In doing so, there is a denial to His religion, His Godhood, His Dominion, His Wisdom, and His Mercy. Their belief that He created His creation in vain and to on avail is enough of a wicked thought, and their allegation that He had left them ignored does not befit His Holy perfection, and He is above anything that does not befit His Absolute perfection. He who denies His words, His revelation, His sending of messengers to His creation, did not give Him His due veneration, did not know Him as He ought to be known, and did not glorify Him as He ought to be glorified. He who worships a partner besides Him did not give Him His due reverence, he is repudiating and undermining the attributes of His Absolute perfection and His Holy Names. He is repudiating His sending of His messengers, sending down His Books, and he is not glorifying Him as He ought to be glorified.

Denying the prophethood means the repudiation of the Creator, and an ignorance in knowing the facts. An account of what befell the philosophers, the Magians, The Nazarenes, and the Jews apropos.

For this reason, the repudiation of the prophethood of the Seal of His prophets and messengers, and of His sending down to His Books, and belying Him is actually a denial to the Lord Himself, Most High, and a rejection to His Existence, bearing testimony to His Lordship, Godhood, and Dominion cannot be while denying Muhammad bin Abdullah (*peace be upon him*). Even His very Existence cannot be with the denial of Muhammad, and we have pointed out to that in the aforementioned debate. The disbelief in the Messenger of God (*peace be upon him*) contradicts the belief in the Lord Most High, as well as the belief in His attributed, as the disbelief in the Day of Judgement with the belief in the existence of the Creator does not fit in together in the least. The Most Sublime did mention this in His Book in two places: in the *sura* «R'ad» He said:

«If thou dost marvel (At their want of faith), Strange is heir saying: When we are (actually) dust, shall we indeed then be in a creation renewed? They are those who deny their Lord! ﴿al-Ra'd: 5)»

﴿وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَوَّأْنَا لَفِي خَلْقٍ جَدِيدٍ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ﴾

(الرعد: ٥)

And in *sura* «Kahf» the Most High said:

«He went into his garden in a state (of mind) unjust to his soul: He said, «I deem not that this will ever perish, * Nor do I deem that the Hour (of Judgement) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange. * His companion said to him, in the course of the argument with him: Dost thou deny Him who created thee out of dust, then out of a sperm drop, then fashioned thee into a man? * But (I think) for my part that He is God, My Lord, and none shall I associate with My Lord. ﴿al-Kahf: 35 - 38).»

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن يَبْدُءَ هَٰذَا أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَّيْسَ أَنتَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾﴾ (الكهف: ٣٥ - ٣٨)

And the Messenger, (*peace be upon him*) came with the

explication of the Lord Most High through His Names, Attributes, and Deeds. He explained His rights over His servants, and he who denies His messages would have denied the Lord and what He called for: His rights which He commanded. We say it is impossible to bear testimony to the truthful facts as they are while denying His messenger, and this is quite obvious, for anyone who contemplates the sayings of the people of the earth and their religions.

Take the philosophers for example, they could not admit the existence of the angels, the jinn, the beginning (of creation), the Day of Judgement, the details of the attributes of the Lord Most High, and His deeds, while, at the same time, denying the prophethoods. They could not even prove the undeniable visible realities as they are. They failed to prove one single reality as it is. Their failure is the consequence to their denial of the prophethoods. God deprived them from conceiving the truth which they alleged that their intellects are more than enough to conceive it. They did not conceive anything from the truth as it is, not even water, air, the sun, or anything else. He who contemplates their ideologies about the truth will know that they did not understand it although they may have known a little more than the rest.

The Magians are more and more misguided. As for the idolators, they know neither the Creator nor the truth behind the Creation. They did not distinguish between the devils and the angels, the good spirits and the wicked spirits, and between the best of the best and the worst of the worst. They did not know the perfection of the soul and what makes it joyful and what it lacks and makes it miserable.

As for the Nazarenes, they know that they conceived of their worshipped God, what they described him with, and what they said about their prophet (Jesus); they did not understand his truth at all, and they described God by the most horrendous defects and deficiencies. They imparted to His servant and messenger attributes he has not at all. They know neither God nor his Messenger, and the Day of Judgement they attest to, they conceived not its truth. And they did not understand the truth the messengers came with, for there is no food in paradise in their belief, no drink, no wives, no chaste women for men to enjoy as they do on earth. They did not know the truth of the soul, what brings happiness and joy to it and what brings it misery. He who does not know these facts is ignorant to the truth behind any thing at all. Neither themselves did they know nor the Creator of the soul and its Maker, nor whom God made him a means

for its salvation and happiness, nor all things in existence which are all resourceless, lorded, and made: from the creatures communicating by their own language, to the silent, to the human beings, to the jinns, to the angels. Everything in heavens is His servant and everyone is needy in every aspect and he who does not know that knows nothing.

The imprudence of the Jews, their breaking of pledges, Their alterations (of the scripture), and their jealousy, which is the ultimate. The Jews: murderers of the prophets, usurers, they stand out alone in their ultimate maliciousness and false accusation.

As for the Jews, God recounted to you the ignorance of their predecessors, their foolishness and misguidance which point out to the darkness of the ignorance behind their deeds layers over layers. Enough an example is their worshipping of the calf which their hands made out of gold, and out of their dubious piety they made their worshipped idol on the image of the most dull-willed of animals and the least intelligent, an animal which is often quoted as an example of doltishness. Look at this over-board ignorance and foolishness! how they worshipped beside God another god after they had seen the signs of Tawheed (the Oneness of God), the greatness of the Lord and His Sublimity in a way nobody else did. And when they intended to worship another god before God, they executed their intention while their prophet was still living among them: they did not wait for him to pass away first!. Having done that, they did not take for themselves the second god from the close angels, nor from living human beings; but from an inanimate figure! Having done that, they did not take him from the high planets like the moon or from the stars like the sun; but from an earthly material!. In doing so they did not take him from the substances created higher than the earth like the mountains or from what is similar; but from substances which can only be found under the earth, covered by rocks and stones! Having done that, they did not take him from a substance not needed in craft, a substance that does not need to be put in fire and be turned in heat from one side to another, hammered by iron and poured in moulds; but from a substance beaten by the hands in different ways melted and purified by fire!. Having done that, they did not mould it on the image of a noble king or a sent messenger or a statue of a higher order untouchable by hands; but on the image of an earthly

most doltish of animals and most prone to harm and humiliation, where it is used in ploughing the earth, drawing water for irrigation, and labouring mill wheels with ultimate servitude. What knowledge do these people have of their worshipped being, their prophet, and the realities of things in existence??!! When a people ask their prophet about God, and after witnessing His glorious signs, they worship instead a hand-made god, it is no wonder that these people know nothing about the truth of God, His names, His attributes, His qualities, and His religion. They do not know neither the truth behind the created beings, nor their neediness and poverty. Had these people really known their God and their messenger, they would have not said to their prophet:

«We would not believe till we see God face to face.»

They would have not said to him:

«You go with your God and fight.»

They would have not killed a soul and denied their hideous crime where, at the same time, their prophet was living among them and was Receiving Revelation morning and evening; as if they thought they could conceal their crime from God as they concealed it from the people! Had they really known their worshipped one, they would have not addressed Him in one of their pleas saying:

«O our Father! wake up from your slumber, how often you sleep!..»

Had they known Him, they would have not hurried to fight His prophets, kill them, jail them, and banish them. They would have not conspired to make lawful what He ordained as unlawful, and make His Commandments expedient using different kinds of subterfuges. The Torah testified to their doltishness and stupidity. Had they known Him, they would have not obdurately insisted on Him through their corrupt minds to ordain something when it suits them and to abolish it when they have no further use for it as one would see in the case of universal fatalism where the discipline of the world and its well-being cannot be completed without changing and diversifying it according to the situation, time and place. If a physician (as they assume) does not change the medication and the nourishment according to the requirements of the situation, time and place, He would annihilate the land produce, and the procreation and would be considered among the ignorant. How could the physician of the hearts and of the religion (God) be quarantined from having His tenets and precepts changed to suit the different circumstances

according to interests!?. Is this other than slandering His Wisdom, Mercy, Power, and His total and complete Dominion and His management to His creation?! out of their ignorance of their worshipped One, His Messenger, and what He is about; when they were commanded to enter the door of the city He opened for them, prostrating with humility, to enter it humbling themselves to God pleading Him to forgive their sins; they entered it crawling on their rears instead of prostrating, saying:

«*Hanta suqmana*» that is: «brown wheat». This is how their prostration and humility are. This is their plea for forgiveness and repentance from their sins.

Out of their ignorance and stupidity, when God praised be He showed them some of the signs of His Omnipotence, Absolute Power, and the truthfulness of His Messenger with no need to elaborate more about it -, then He sent down His Book, commissioned them for its observance, and ordained them to worship Him with all that came in it as He delivered them from the slavery of Pharaoh and the Copts; they refused to accept His ordainment and abstained from following it. Upon their refusal, the great mountain, topping over their heads, was lifted and it was said to them: if you do not comply I will topple it over your heads: they complied from beneath the mountain. To this account ibn Abbas said:

«Allah lifted the mountain over their heads, made a fire before their faces, and made the sea come closer underneath them. Then they were called:

«If you do not accept I will make you succumb by this, burn you by this, and drown you by this.»

They accepted and said:

* «We heard and we obey; but had not it been of the mountain, we would have not obeyed you.» When they believed, thereafter, they said:

«We heard but we disobeyed».

And out of their ignorance, after they saw the signs and the miracles that some of which were enough to instill belief (in the hearts of the people), they said:

«We shall never believe in thee until we see God manifestly.» (al-Baqarah: 55)

﴿لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً﴾ (البقرة: ٥٥)

God praised be He had ordained Moses to choose seventy of

their best men to meet Him. Moses chose them and took them to the mountain. When Moses came close to the mountain, a pillar of fire fell on him and made the mountain tremble. He said to the people:

«Come closer»

They did, and they entered the veil. They fell down prostrating.

They heard the Lord talking to Moses and ordaining him, prohibiting him, and entrusting him. When the fog was unveiled they said:

﴿We shall never believe in thee until we see God manifestly.﴾

Baqarah: 55)

﴿لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً﴾ (البقرة: ٥٥)

Out of their ignorance, when Aaron died and Moses buried him, the people of Israel said to Moses:

«You killed him, you envied his good character, his leniency and love for the people of Israel.»

They chose seventy men, stood at Aarons grave, and said:

«Did Moses kill you or did you die on your own?»

He said:

«I died on my own, nobody killed me.»

It is necessary to say nothing more about the ignorance of the people and their antipathy, a people who accused their prophet of murdering his brother. When Moses said that he did not, they did not believe him till he made them hear his exoneration from his dearest brother. And because of their ignorance in carrying the Torah without delving deep in its understanding and abiding by it, God praised be He likened them to donkeys carrying books. This allegory about their ignorance carries several aspects, one of them is that a donkey is one of the most block-headed of animals, and it is quoted as an example of that all over the world. Another aspect is that if made to carry things other than books, like fodder, food, or water, it would show other inclination different from its inclination when carrying books. Another aspect: they carried the books not because they chose and volunteered to do so, but because they were commissioned to carry them, and they did not feel proud of that. Another aspect is that when they carried them after being commissioned and ordained, they refused the delegation, and they did not carry them out of choice and acceptance although they knew their inevitable need for them. Had they carried them out of choice they would have gained both the bliss of this world and that of

well-being of their sustenance, return (to God), and good fortune both in this world and in the Hereafter. Their refusal to commit themselves to what holds their good fortune and prosperity, and their choice to take the contrary steps is one of the most ignorant and foolish of acts. And because of their ignorance and dearth in knowledge, instead of asking for manna and quails, which are the most delicious and nourishing of food and most suitable for balanced nutriments, they asked for legumes, cucumber, garlic, lentil and onion. It would not be hard for anyone who accepts to exchange nutriments in the expense of manna and quails, to exchange belief for disbelief and guidance for misguidance, anger for contentment, and mercy for punishment. This is the case of him who neither knew His Lord, His Books, His Messenger nor himself.

As for their forsaking their covenant, changing the statutes of the Torah, altering the positions of the words, engaging in usury though they were prohibited from practicing it, accepting bribes, transgressing the laws of the Sabbath till they were transmuted to monkeys, murdering the prophets unjustifyingly, belying Jesus the son of Mary and the Messenger of God, and slandering him and his mother with the most hideous accusations, and their adamant keenness to kill him, their matchless singularity before all nations in malice, slander, fierce doggedness over the life of this world, and their covetousness to keep it, the cruelty of their hearts, their jealousy, and the large extent of their ridicule, so on and so forth, are well known attributes of theirs. This and many folds more of it, of ignorance and corrupted minds, is less in impact and description compared to the ignorance and corruption of him who belie Gods messenger and declares his enmity to him, His angels, His prophets, and His followers. What did he ever know he who did not know God and His prophets!? what truth does he understand he who failed to understand this truth?! what knowledge or deed he does achieve he who fell short of knowing about God, endeavoured to please Him, and knew the path that will lead to Him, and knew destiny after reaching Him?!

The enlightenment of the earth is through the prophethood and its darkness is without it.

Who turns away from it is tossing in darkness, and the believer is in the light.

The people of the earth are all in the darkness of ignorance and sin except those upon whom the light of the prophethood shone. As

in the Moosnad (Authoritative, traceable, uninterrupted tradition of ascription) and in others in the account of Abdullah bin Omar, on the authority of the Prophet (*peace be upon him*), he said:

«Allah created His creation in darkness, then He threw upon them of His light. He who was hit by that light followed guidance, and he who was not, followed misguidance. For this I say:

Then, pens had dried out before the Omniscience of God.»

That is why God sent His messengers to bring out people from the darkness to the light. He who responded to them, he went out to the vast expanse, to the light and the glow; he who did not, he stayed in the confinement and the darkness he was created in: the darkness of temperament, the darkness of ignorance, of whims and caprices, the darkness of being heedless to ones self and its completeness, to what it matters to it in bringing well-being in its sustenance and return (to God). This is the general account of the self: the darkness the servant is created in, then God sent His messengers to bring out His servants to science, knowledge, faith, and true guidance, without which the soul experiences no true happiness and well-being. He whom the light had missed, his fortune, sense of completeness, and good luck had missed him too, and he would have ended up tossing in layers of darkness one on top of the other. And his entrance is darkness as well as his exit, his saying, his deed, and his intention. And he would be floundering in the darkness of his temperament, his whims, his ignorance. His heart is dark and his face is dark, because he dwelled on the original darkness, and out of the sayings, deeds, wills and beliefs, nothing suits him other than the dark side of them. Had some of the light of the prophethood shone on him, it would have been like the shining of the sun on the sight of bats:

Sights, by daylight are dazzled,

Darkness of some portions of the night

Are to blame.

The light of the prophethood almost blinded those sights. Because of its intensity and their weakness, so they ran away to the darkness because it suited them and agreed with them. The deed of the believer is light, his saying is light, his entrance is light, his exit is light, his intention is light, he is embraced by the light in all his affairs. The Most High said:

◀**God is the Light of the heavens and the earth, the parable of His light is as if there were a niche and within it a lamp: the lamp enclosed in glass: the glass as it were a brilliant star; lit from a blessed tree, an**

olive, neither of the East nor of the West, whose oil is well nigh luminous, though fire scarce touched it: light upon light! God doth guide whom He will to His light: God doth set forth parables for men: and God doth know all things. ﴿al-Noor: 35﴾

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْقَا ذَرَّةٍ فِي زُنُجَجَةٍ الزَّجَاجَةِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾﴾ (النور: ٣٥)

Then he mentioned the state of the disbelievers and their tossing in darkness. He said:

﴿But the Unbelievers, - their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, He finds it to be nothing: but he finds God (Ever) with him, and God will pay him his account: and God is swift in taking account. * Or (the Unbelievers state) is like the depth of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hand, He can hardly see it! for any to whom God giveth not light, there is no light!﴾ (al-Noor: 39- 40-)

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ يَفْعَلُونَ بِهَا حَتَّى إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فُوقَهُمْ حِسَابَهُمُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَفْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ عَلَيْهَا وَإِنْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾﴾ (النور: ٣٩، ٤٠)

From the beginning to the end, praise be to God, inwardly and outwardly, and may the peace of God be upon our master Muhammad, the Seal of the Prophets, and upon his household and Companions with all the wishes of peace till the Day of Judgement.

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